

THE
TESTAMENT
OF THE
Twelve PATRIARCHS,
The Sons of JACOB.

Translated out of *Greek* into *Latine*, By Robert Grossthead
Sometimes Bishop of *Lincoln*: And out of his Copy
into *French* and *Dutch* by others, and now *Englisht*.

To the Credit whereof, an Ancient *Greek* Copy written in Parchment is kept in the University Library of *Cambridge*.

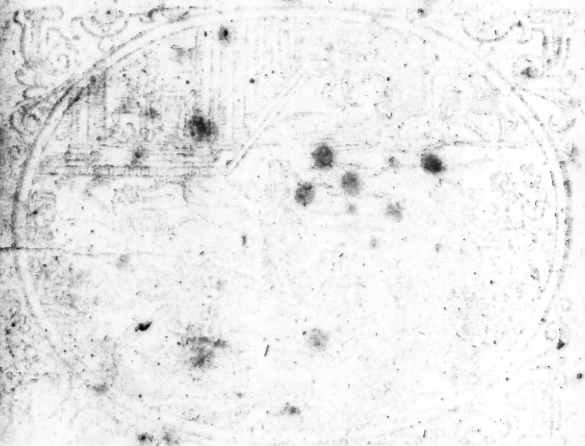


LONDON: Printed by T. Milbourn for the
Company of Stationers, 1699.

THE
TESTAMENT

Twelve P. A. L. A. R. C. H.
The sons of Jacob

Translating the same into English by means of
-dictionaries - of the same kind of the
in - from - from an original copy of the
to the French - and - a - French -
man is - in the - of -



L. O. V. O. N. P. R. I. N. T. E. D.
Company of -

To the Christian

READER.



Albeit these our happy days
in some respect, good
Christian, have and en-
joy divers and sundry
works tending to the
subversion of *Belial*, and
the erection of Godliness; yet conside-
ring, that as earthly, so we spiritual
Soldiers seldom run to the watch with-
out alarm; I thought it convenient to
call upon you with this grave and godly
Book, of long time hid in Hebrew, now
come to light in English. The malice of
the Jewish People in concealing it, by
reason of Christ the righteous so of-
ten prefigured, was intollerable; but the
singular providence of God in preserv-
ing it, unspeakable, and now at last tho'
chargeable, yet fruitful is the expressing,
and Printing in our natural Language of
this so worthy, so golden a writ: Being
of it self without the accessory painting
of eloquent speech, a Mirrour for Prin-

To the Christian Reader.

ces, a Preacher for all Christians, a beautiful Glass for Women, for Children, Servants, and such like, A wise plausible, and most ready Schoolmaster, for to apply to every particular estate his peculiar property. Art thou a Prince, a Magistrate, a Ruler, let *Judas* rule thee. If thou thinkest upon manly courage, he teacheth Valiantness. If thou seek to govern aright, he willethe thee to fly tyranny. If thou thirst after manners of Life, he soundeth it out, that vain glory, fornication and discord, blemish, weaken, and at length utterly consume nobility. Let me proceed further and ask a question; Art thou a Bishop, a Minister, a Preacher of Christ's Birth, Life and Death? Behold *Levi* as a Lanthorn. Thou canst teach thy self, but he can teach thee better. Thou speakest to others, hearken to him that talketh to thee of thy office, how holy it is, how honourable, the contempers thereof how miserable; by whom begun, continued, and confirmed. Of thy state of life, what, and how it should be, *Nunquam sine Sale, sine Sole*; to be short, of thy blessedness, if thou art godly, wise, and learned; Of thine and their plagues where thou livest,

Levi.

To the Christian Reader.

liveſt, if wicked and ignorant. What ſhould I ſay more? Look upon *Jacob*, O *Jacob*. you parents, perſue the Twelve godly Fathers in time and order: Learn of him, and his, to pray to God in Chriſt his Name for your Children, have regard to their inſtruction: The want of the former your children ſhall miſs: The neglect of the latter you your ſelves ſhall bewail. For the hearty prayer of a Father to the Almighty for his Children is a right ſingular benefit; but he that for fooliſh pity giveth them the bridle, is before God accounted a guilty partaker of this ſinful race. View this Book therefore, hearken how to teach your ſelves and your Children. You have already handled a ſick mans ſalve, enjoy not at length a ſick mans tongue, to inſtruct them when you leave them, and what to leave them when you die, elſe their end will be lamentation, but yours lamentable miſery. And come you hither you Children of the earth, read, ſee and ſay, that Old Father *Ruben*, with his good Brethren readily, and rightly deſcribe the bleſſed path of righteouſneſs, and the forlorn way of *Belial*, the one to flie, the other to follow. Wilt thou begin

To the Christian Reader,

with the eldest, for that old age seem-
eth wisest? Stop not then the ears of thy
heart and body to so wile and sweet a
Charmer. O the number! O the ugly-
some portraiture of those deadly spirits,
that he hath so orderly numbered and coun-
ningly coloured!

| | | |
|-----------|---|--------------------|
| Lecbry, | } | Pride, |
| Envy, | | Vain-glory, |
| Gluttony, | | Unrighteousness, |
| Bravery, | | Willful Ignorance. |

All these, as they seem, are indeed per-
nicious: But the former is most detesta-
ble, the end whereof is consumption of
this earthly body, and destruction of the
soul. Which well-spring and puddle of
evil, if thou wilt have dried up, cease from
drunkenness; if not see it, have not a nar-
row & greedy eye upon a beautiful face:
If no drink, yet stop thy mouth from bu-
sle questions with women: To conclude,
if not therein be ducked and drowned,
use labour, tame youthfulness. For in
this I over shooting my self (saith Ruben to
his Children) I defiled my Fathers Bed.
Therefore look not upon the Beauty of Wo-
men, muse not upon their doings, but keep
your selves occupied either in learning or some
work: Charge your Wives and Daughters
that

To the Christian Reader.

that they trim not their Heads; will they
to chasten their looks, for every woman that
deals deceitfully in those things, is reserved
to the punishments of the World to come.
Which trade of life to eschew, seeing
it is difficult, without the fulfilling of
the Law, and the Law partly consist-
eth in mutual love, strive with *Simeon*, *Simeon.*
the second Brother, to avoid strife, which
blindeth the mind, pineth the body, pro-
voketh murder. The remedy whereof,
is both forgiving and forgetting. Take
to thee *Joseph's* chearful countenance, a
perfect Platform of a quiet mind: Yet
set before thine eyes *Simeon's* withered
hand, a right plague for such a sin. All
which disquietness and mischief safely to
set aside, let not *Juda* be set apart. Ga-
ther by him experience, that for a man
to glory in his own works is sinful, and
he which upbraideth another mans vice
standeth slippery. *Juda* checketh *Ruben*
his eldest Brother with his Fornication:
Mark, who sinned immediately, but en-
vious and railing *Juda*? Did he not of-
fend after the flesh in the Canaanites *Juda.*
House? Did he not take a Wife without
consent of his Parents? Two great sins;
and alas in these our days too much used;

To the Christian Reader.

yet punished, the one with want, or a least small joy of Children, saith Father *Isaiah* the Patriarch; but the other with intolerable danger of body and soul, saith *St. Paul*. Wherefore abstain from wine, abhor drunkenness, for such a one slandereth not, rehearseth not another Mans sins, breedeth no sedition, but embraceth love and charity in a single heart; as good Father *Issachar*, who never railed, nor was hurtful and spiteful to his neighbour, never eat his meat alone, but gave part to the poor; never removed the bounds and marks of other mens ground, but loved all men as his natural children. O that as we read this, so we might express the same in Life and Conversation. Mercy and Love is a precious Jewel, the maintainers whereof being Joynly connexed prosper, once dissevered, come to nought. For the waters (saith *Zebulon*) wash away the sand, when the stones and timber are dissolved; Whose mercy and singular compassion was rewarded singularly. Sift his Testament, resemble his rare chastity; in cloathing the naked, and feeding the hungry, known and unknown, as well stranger as his Countrymen. Let not the spirit of *Dan* possess your
your

Issachar

Zebulon

Dan

To the Christian Reader.

your mind. Suffer not the wrath of *Gad* *Gad.*
to settle in your heart; for such work
with three sore Instruments, bitter
Speech, Treachery, and violent Hands,
yielding fruit not much unlike, as you
may read, as you may see. Wilt thou
be taught the ready path to that thou
dost seek: Two ways there be (saith
Aser) Vice the one, the other Virtue. *Aser.*
Nephtalim's Race embrace the latter, es-
chew the former. But he that walk-
eth in them both, blindeth men, de-
ceiveth himself, and mocketh *G O D*,
whose double-faced dealing shall be
double punished. Such are the cove-
tous, such are they that are merciful
in evilness, such are they, saith *Aser*,
that fast from meats, but not from
fornication. Have therefore a simple
Heart with Righteous *Joseph*, the *Joseph*
Blessed of the Lord: That right
Figure of *JESUS CHRIST*: For
hatred he shewed love: Being cur-
sed, he blessed, being shot through, he
did not so much as bend his Bow;
Albeit his Brethren would have slain
him, albeit they cast him into a Well,
though they sold him as a bond-slave, &
that to strangers, & such as hated Shep-
herds

To the Christian Reader.

herds to the death, of whom he was whipped and tormented, yet he, when they stood in fear, gave them comfort: when they were well-nigh famished, gave them food; when by his authority he might destroy, he by his authority did preserve: Being their Lord, using them as his betters: Being their Brother, accepting them as his Children: Their unkindness not spoken of, their conspiracies forgotten, their cruel dealing, most lovingly, most mercifully forgiven. You have heard his love towards his neighbour, hearken his obedience towards God. When he was miserably afflicted, did he rage and swell? When he was made a Bond slave of a free-mans Son, did he cry out on Heaven? Being utterly forsaken, did he impatiently accuse God's Justice? No, *Expectans expectavit Dominum*: And at the last, the Lord which hid his Face did shew his Countenance, of a caltif, in respect making him free; of a free-man, wealthy; of a wealthy subject, an honorable personage, Lord President of *Pharaoh's* land: Whom the *Egyptians* being alive loved: Being dead loved: Being rotten loved: Whom living, neither wealth nor woe could

To the Christian Reader.

could make to swell: Neither promise or threats of the Egyptian strumpet could make slide: And therefore being dead, neither World, Devil, nor Mans policy could make forgotten. O that our mortal race might thus begin; thus persevere; might thus, thus O Lord most happily finish! The spirit is willing, but the flesh is weak. Learn therefore of Benjamin to inflame thy heart, that thou mayest be ready both in body and soul. Let us, saith Ecclesiast. Commend (and so say Eccl. 14. 1, Let us behold) the noble famous men, & the generation of our fore Elders. For many glorious Acts hath the Lord done in them, and shewed his great Power ever since the beginning. Upon the consultation whereof, and especially for that I would have nothing wanting in this Book that might serve thy contentation, I thought it as well pertinent to deal with the righteous Father, as with the godly Children. For to shadow a Face only without a Body, hath his deserved commendation: But whoso painteth a Leg without a Body, or a Body without a Head, it shall not be amiss, as I suppose, as well to term him a foolish Painter, as to judge the thing indiscreetly painted. Wherefore as well
to

To the Christian Reader.

to see the head as the leg, and to hear the Father as the Children, I have faithfully drawn out of Scripture (and not according to my Fancy fashioned) the Death and Testament of Jacob, that blessed and right happy Father, added to this ancient Monument of the Children. Therefore, to recompence my pains, read them, but read them diligently; neither read only, but be content to follow: For the imitation of good and godly men, is the direct way and course to Godliness: So may we account of Jacob's Blessing: So may we thoroughly challenge to be his Children; Children I mean, not by Flesh, but Spirit: The Lord which made Heaven and Earth, the Lord which gave his Son to shed his heavenly blood for us, GOD which disposeth all things to his pleasure, preserve our King, increase our faith, and make us thankful for his benefits.

Richard Day.

The Testament of JACOB,
made at his Death, to his Twelve
Sons, the Patriarchs, concerning what
should betide them in the last days;
gathered out of Genesis 48. 49.
and adde unto this B O O K.



Come hearken my Sons, to things I say,
My Blessing, and my Ban:
The first to them that Godly live;
The last to wicked Man.

The

made at his Death, to his Twelve

Sons, the Testament of Jacob

JACOB.

Gen. 23: **J**acob the Son of Isaac, born of Re-
becca, in the Year of the World
2108. His Father being threescore
Sample for inno-
cence. Years of Age, was a perfect Man, and
Jacobbe-
loved not of
merit, Rom. 9.
but of
grace. Righteous, dwelling in Tents; not given
to pleasure and hunting, as his elder Bro-
ther, elder by Nature, not by Grace; For
the Elder shall serve the Younger, saith
the Lord. Why? Not for that Jacob had
so deserved, but G O D had so appointed.
Wherefore when he thus by the determi-
nate will of God, and heavenly dispositi-
on which ordereth all things whatsoever,
had got his Brothers birth-right, and his
Fathers blessing, his Parents considering
Gen. 25. that the slippery days of Carnal Copula-
Gen. 29. tion did approach, and warily fearing his
Gen. 27. Brother Esau, for that he conceived murther
in his heart, and instituted a birth-day
for his devilish purpose, sent him from Ber-
sabe

The Testament

faba to Mesopotamia, to Laban his Mo-
 thers Brother, there honestly to take a
 Wife, and quietly to live. For Marriage-
 ny, without consent of Parents and due A caveat
 consideration of either party contracted, for mar-
 as it breedeth their disquietness, so it pro- riage
 voketh Gods displeasure. Jacob therefore
 after long travel, being placed with his
 Uncle Laban, and serving him fourteen
 years in labour and pain, albeit he
 was the Child of Promise, the Blessed Troubles
 of the Lord, born of a free Woman, and pain
 and that which is more, his Uncles are desti-
 bone and flesh, and Lord of Canaan: ned to
 Not arguing with himself as the worldly the Elect.
 children of this earth, saying, Shall An ex-
 I which am a free and wealthy mans ample
 Son be made a Servant? Shall I for Child-
 be a widge in my Kinsmans house, br- dren.
 ing sent to Marry, and not to serve? had
 given him by Laban to Wife for his
 good Service (by which G D D blessed
 that little that Laban had before) his A godly
 two Daughters, Leah first, then Rachel, note for
 with their handmaids Bilha, and Zil- Servants
 pha: Of whom, according to the promise
 made to him in Bethel, that his Seed
 should be multiplied, he begat twelve
 Sons, twelve godly Fathers of the earth,
 Ruben,

The Testament

| | | |
|---------|-----------|-----------|
| Ruben. | Dan. | Isachar. |
| Simeon. | Neptalim. | Zebulon. |
| Levi. | Gad. | Joseph. |
| Juda. | Aser. | Benjamin. |

Mans life
is but a
Pilgrimage.

Thus he being blessed of the Lord, as well in Children as in Substance, returned again to his Native Country, he and his Children there to live, and there to die. But behold the Divine providence of God! After three and thirty years expired, he was removed from Canaan to Goshen in Egypt, by means of his Son Joseph chief Steward of Pharaoh's Land, whom his Brethren heretofore had sold, where when he had lived seventeen years, and seen his Family increased exceedingly, to his great joy and comfort no doubt, especially all the other Countries about being plagued with a great Famine, and he by Gods mercy not greatly feeling the same, perceiving also his troublesome Pilgrimage drawing to an end, Called his Son Joseph unto him, and said, If I have found Grace in thy sight, O put thy hand under my thigh (for in this order they took an Oath in Jacob's time) deal mercifully with me, & truly, bury me not in Egypt, but let me sleep with my Fathers: Where no-
ring

God al-
ways
provi-
deth for
the right
about.

ting his sure faith in the promise of God made to his fathers, willed him to look for Canaan his hoped inheritance, and not to trust in Pharaoh's land. To which his request when Joseph his loving Son obediently did condescend, Jacob taking a little more strength unto him, and sitting up, desirous also to shew forth the great goodness of the Lord in preserving him and his : said, God Almighty appeared unto me at Luz, in the Land of Canaan, and blessed me; saying, Behold, I will make thee fruitful & cause thee to multiply; & will make a great number of people of thee, and will give this Land unto thy Seed for an everlasting Possession. Thy Sons *Manasseh* and *Ephraim*, I take as mine own; their own brethren shall be called after their name. As I came from *Mesopotamia*, *Rachel* died in the Land of Canaan, and was buried by the way to *Ephraim*, the same is *Bethlehem*.

Parents
ought to
tell their
Children
God's
Blessings

That is
shall be
under
their
tribes

Then Jacob, albeit somewhat dim for age, beholding Joseph's two Sons; said, What are these? to whom Joseph answered; They are my Sons which God hath given me: O bring them to me, said Jacob, and let me bless them; I had not thought to have seen thy Face Joseph, yet lo, God hath shewed me thy seed.

The Testament.

Christ. God in whose sight my Fathers *Abraham* and *Isaac*, did walk: God which hath fed me all my life long unto this day, and the Angel which hath delivered me from all evil, bless these Lads, and let my name be named on them, and the name of my Fathers, *Abraham* and *Isaac*, and that they may grow into a multitude in the midst of the earth.

Then, as Joseph lifted his Fathers hand from Ephraim to Manasses the elder, Jacob said, Let it be, I know well my Son, he shall also be a great people, but his younger brother shall be a greater: In thee, let *Israel* bless, and say, God make thee as *Ephraim* and *Manasses*. After this he fainting, said: behold, *Joseph*, I die, God shall be with you, and bring you again to the Land of your Fathers; Moreover, I give unto thee a portion of Land above thy Brethren which I conquered by Sword and Bow, of the *Amorites*. And come you hither also, O my Children, that I may tell you what shall come on you in the last days. Gather you together, and hear ye Sons of *Jacob*, hearken unto *Israel* your Father.

begotten *Ruben*, My first Born, my Might, my Strength, excellent in Dignity and Power, unconstant as water, thou shalt not excel, because thou didst defile my couch.

Sime-

of Jacob.

Simeon and Levi, Brethren in evil, who in your wrath slew a man, & in your self-will digged down a wall: Cursed be your wrath, for it was shameless, and your fierceness, for it was cruel. I will divide you in *Jacob*, and scatter you in *Israel*.

Levi had no tribe, and *Simeon* was under *Juda*.

Jud. 1.

Juda, Thy hand shall be on the neck of thine enemies. Thy brethren shall stoop unto thee: As a Lions whelp shalt thou come up from the spoil: Thou shalt couch as a Lion, and as a Lioness, who shall stir thee up? 2. The Scepter shall not depart from thee, nor a Law-giver from between thy feet, until *Shiloh* come: All nations shall seek after him. 3. Thou shalt bind thine Ass Fole to the Vine, and the Asses Colt to the best Vine: Thou shalt wash thy garment in wine, and thy cloak in the blood of grapes; thy eyes be red with Wine; and thy teeth white with milk.

Blessings of *Juda* a worthy Captain.

A noble Prince. Christ.

A fertile Land.

Zabulon, Thou shalt dwell by the Sea-side, and thou shalt be a haven for Ships; thy border shall be unto *Zidon*.

Issachar, Thou shalt be a strong Ass, couching down between two burdens; and thou shalt see that rest is good, and that the Land is pleasant, and shalt bow thy shoulder to bear, and shalt be subject unto tribute.

Dan, Thou shalt judge the people, as Judg. 13.

The Testament.

one of the Tribes of *Israel*; *Dan*, thou shalt be a Serpent by the way, an Adder in the path biting the Horse heel, so that his Rider shall fall backward. Then *Jacob* foretelling in his mind the great calamity that should betide his posterity, comforting himself, and resting in Gods promise, cryed out with heart and mind, O Lord I have waited for thy salvation.

Josh. i. 1. *Gad*, an host of Men shall overcome thee, but thou shalt overcome at the last.

Num. 33 And what shall I say to *Aser*? his Bread shall be fat, and he shall have pleasures for a King.

Judg. 45. *Nephtalim* is a Hind sent for a present, giving goodly words.

The blessing of *Joseph*: Increase of Family. All things some of God.

Joseph is a flourishing Bough by a Well-side, the small Boughs shall run upon the wall. The Archers shot against him, and hated him, but his Bow was made strong, and his Arms strengthened by the hands of the Almighty God of *Jacob*. Out of him shall come an Herdman, a stone in *Israel*: All these things shall come from my Fathers God, which hath helped thee, and blessed thee with blessings of the Heaven, with Blessings of the deep beneath, with Blessings of the Breast and Womb. The blessings of (me) thy Father, that I give thee, are stronger than the Blessings that I had of mine Elders. Un-
till

of Jacob.

till the end of the hills of the World
they shall be on thy head.

Benjamin shall ravine as a Wolf, in the
morning he shall devour the prey, and at
night divide the spoil. And now when I
shall be gathered to my people, bury me
with my Father, in the Cave that is in
the Field of *Ephron* the Hethite, in the
Cave that is the Field of *Machpelah*,
which is before *Mamre* in the Land of
Canaan, which *Abraham* bought with the
Field of *Ephron* the Hethite, for a Posses-
sion to bury in, where were buried *Abra-
ham* and *Sara* his Wife, and *Isaac* with
Rebecca; and there I buried *Leah*. The
Field and the Cave that is therein, was
bought of the Children of *Heth*.

Not for
the holi-
ness of
the place
but for
memory
of God's
promise.

When Jacob had made an end of com-
manding all that he would unto his Sons,
having lived one hundred forty and seven
years, he plucked up his feet into the bed,
and quickly died. Then Joseph falling up-
on his fathers face, and kissing him with
tears, caused him to be embalmed by Phy-
sicians to the space of forty days; and
mourned for him threescore and ten days.
Who departing from Egypt into Canaan,
with noble men of the Land in Chariots,
and Horsemen, buried him in the place
which Jacob had appointed.

A token
of a good
consci-
ence.

The Testament of *Ruben*, made to
his Children at his death, concerning
the things that he had in his mind,
by the suggestion of the spirit of
fore-knowledge.



Behold the pot, the bear, the bed
do not the strength, the lust
Of *Ruben*, and unconstant head,
who therefore was accurst,

The Testament.

RUBEN.

This is the Copy of Ruben's Testament, concerning all the things which he gave in charge to his Children before he died, in the 123 year of his life. Two years after the decease of Joseph, his Children and Childrens Children came to visit him in his sickness, and he said unto them:

My Children I die, and go the way of my Fathers. And seeing there his Brethren Judah, Gad, and Aser, he said unto them: Lift me up, my Brethren, that I may tell you and my Children the things that I have hidden in my heart, for I am henceforth drawing to my long home. Then standing up he kissed them, and weeping, said: Hearken my Brethren, and you my Children, give ear to the words of your Father Ruben: Mark what I give in charge to you. Behold, I command you this day before the God of Heaven, that ye walk not in the Ignorance of Youthfulness and Fornication wherein I overshot my self, and defiled the Bed of my Father Jacob. For I assure you, that the Lord did therefore strike me with a sore plague in my

Death is
our long
home.

Fornica-
tion plag-
ued.

The Testament.

a Prayer and stanks the space of 7 months,
Repentance stayeth Gods wrath. *a* I had perished if my father

b The Blessing and prayer of a Lord for me, because he was
Father to God minded to have slain me. I
for his Children was 30 years old when I
of what benefit. did this evil in the sight of

In Repentance the heart is to be the Lord, & 7 months was
considered, not I sick to the death, & with a
external action. free heart did I 7 years pe-

nance before the Lord, I drank no wine nor
strong drink, no flesh came within my
mouth, I tasted not any fine bread; but I
mourned for my sin, for it was great, and
there shall none such be done in Israel. And

now my sons hear me, that I may shew you
what I saw concerning the 7 spirits of er-
ror in my repentance. Belial giveth seven

spirits against a man, which are the well-
springs of youthful works; and seven spi-
rits are given man in his creation where-
by all his works are done. The first is the

spirit of life wherewith is created his be-
ing. The second is the spirit of smelling,

wherewith cometh lusting. The third the

spirit of hearing wherewith cometh learn-
ing. The fourth is the spirit of smelling,

wherewith cometh delight, by drawing in
of the air; & by breathing it out again. The

fifth is the spirit of speech, wherewith
know-

The
eight
Instru-
ments
whereby
man
worketh
and the
effect of
them.

- 1 Life.
- 2 Seeing
- 3 Hear-
ing.
- 4 Smel-
ling.
- 5 Speech.

of Ruben.

knowledge is made. The sixth is the spirit of rasking, whereof comes the feeding upon things that are to be eaten and drank, and through them is ingendred strength, because the substance of strength is in meat. The seventh is the spirit of seed & generation, wherewith entreteth in the lust of pleasure. For this cause it is the last of creation and the first of youth, because it is full of ignorance, and ignorance leadeth the younger sort as a blind body into the ditch, and as an ox to the stall. Among all these is the eight spirit, which is of sleep, with whom is created the waiting away of nature, and the Image of Death. With these spirits are mingled the spirits of errors. Wherof the first is the spirit of lechery, who lieth with in the nature and senses of man. The second spirit of unlatiableness lieth in the belly. The third spirit of strife lieth in the Liver and in choler. The fourth spirit is of bravery and gallantness, that the party may seem comely by excess. The fifth is the spirit of pride, which moveth a man to mind over great things, or to think well of himself. The sixth is the spirit of lying or vain gloriousness in boasting a mans self, and in desire to fill his talk concerning his kindred and acquaintance. The seventh is the spirit of unrighteousness

6 Rasking

7 Seed, & of what property

8 Sleep & of what property

Eight spirits of error, & of what property

1 Lechery. 2 Gluttony.

3 Envy.

4 Bravery

5 Pride, of what property

6 Vain-glory in

what it consisteth.

7 Unrighteousness.

which

The Testament

3 Wilful
Igne-
rance.

Discom-
modities
of igno-
rance.
Ringlea-
ders to
fornica-
tion.

1 A gree-
dy eye.

2 Close
company
with wo-
men.

3 Basse
questions

4 Drunk-
ennes.

which stirreth up the affections that a man should perform the lustful pleasures of his heart. For unrighteousness worketh with all the other spirits, by taking guile unto him. Unto all these spirits is matched the right spirit, which is the spirit of sleep or sluggishness in error and imagination, and so the souls of young folks perish, because their minds are darkened, and hidden from the truth, and understand not the law of the Lord, neither obey the Doctrine of their Fathers, as beset to me in my youth. But now my Children, love the truth, and that shall preserve you; hearken to your Father Ruben, & let not your eyes, 1. Run a gazing after women; neither be ye, 2. Alone with a Woman that is married, neither do ye seek about, 3. What women are doing; for if I had not seen Bilha baring her self in a secret place, I had not fallen into that wickedness. But my mind ran so upon the naked Woman till it suffered me not to sleep till I had committed abomination. For, while my Father Jacob was away at his Father Isaac's, and I in Gader hard by Ephrata, a House of Bethleem, Bilha fell 4. Drunken, & as she lay asleep uncovered in her chamber, I went in so, & seeing her nakedness, wrought wickedness with her, and leaving her asleep went my way,

of Ruben.

today. By and by an Angel of God betwain-
 ed my wickedness to my Father Jacob,
 who coming home mourned for me, and
 touched not Bilha any more. Therefore
 look not upon the beauty of Women, nei-
 ther muse you upon their doings, but walk
 ye with a single heart in fear of the
 Lord God, busying your selves about some
 work, and keeping your selves occupied ei-
 ther in learning, or about your stocks, until
 such time as God give you such wives as
 he listeth, lest you do suffer as I have done.
 I durst not look my Father in the face to
 his dying day, nor speak to any of my Bre-
 thren for shame. My conscience biteth me
 even yet still for my sin. But my Father
 comforted me, and prayed for me unto the
 Lord, that his wrath might pass away
 from me, as the Lord himself shewed unto
 me. Therefore from that time forth I was
 kept from sinning any more: And you my
 Children likewise keep to that I shall tell
 you, and you shall not sin: For Fornication
 is the destruction of the soul, separating it
 from God, and making it to draw unto I-
 dols, because it leadeth the mind and un-
 derstanding into errour, and bringeth men
 to their Grave before their time. For
 whoredom hath undone many men: And
 although a man be ancient or noble, yet

Nothing
 so secret-
 ly done,
 but it
 shall be
 open.
 A godly
 caveat.

Labour
 preserva-
 tive from
 fornicati-
 on.

A guilty
 consci-
 ence is a
 great
 burthen.

The fruit
 of forni-
 cation.
 1 Destru-
 ction of
 the soul,
 2 Idola-
 try.

both

The Testament.

3 Short-
ness of
life.

4 Igno-
minious
shame.

Joseph's
chastity
reward-
ed.

Proper-
ties of
unchast
women.

both this make him a laughing-stock both before Belial, and the Sons of Men. But Joseph, because he kept himself from all women, and cleansed his thoughts from all fornication, found labour both before the Lord and men. The Egyptian woman did much to him by using the help of Mit-ches, and by offering him flauber sauces: but the purpose of his mind admitted no notorious desire. For this cause the God of our fathers delivered him from all death, both seen and unseen. For if fornication over-rule not your mind, neither shall Belial prevaile against you. Women are hurtful things, my Sons, because that when they want power and strength against a man, they work guilefully to draw him to them by train; and whom they cannot overmatch in strength, him they overcome by deceit. For the Angel of the Lord which taught me, told me of them, that they be overmastered by the spirit of fornication more than men be, and that they be ever practising in their hearts against men, first making their minds to erre by decking of themselves, then shedding their poison into them by sight, and finally catching them prisoners by their doings; for a Woman is not able to enforce a Man. Therefore my Sons

of Ruben.

Sons by fornication, charge your Wives
 and Daughters that they trim not their
 heads, and will them to chasten their looks :
 for every Woman that dealeth deceitfully
 in these things is reserved to the punish-
 ment of the World to come. For by such
 means were the Watchers deceived before
 the flood : As soon as they saw them they
 fell in love one with another, and concei-
 ved a working in their minds, and turned
 themselves into the shape of Men, and ap-
 peared to them in their companying with
 their husbands ; and the women by contem-
 pling the desire of them in the imagination
 of their mind, brought forth Giants. For
 the Watchers appeared to them of height
 unto Heaven. Therefore keep your selves
 from fornication : And if ye intend to have
 a clear mind, keep your selves from all wo-
 men, and forbid them likewise the compa-
 ny of men, that they may have also clean
 minds. For although continual company-
 ings do not always work wickedness, yet
 need their incurable stings to them, and to
 everlasting shame before Belial, because
 fornication hath neither understanding nor
 godliness in it, and all enviousness dwel-
 leth in the desire thereof ; and for that cause
 shall ye envy the Children of Levi ; & seek
 to be exalted above them, but ye shall not
 be

A note
 for gaisb
 attire, &
 wanton
 looks.
 An ex-
 ample of
 this mis-
 chief.
 Gen. 6.

Insecti-
 ous com-
 pany cor-
 rupteth
 the mind

Envy ac-
 compa-
 nieth for-
 nication,
 shame
 follow-
 eth.
 Gen. 4. 9.

The Testament, &c.

He propheseth
of Christ

Faithful
dealing
with
neigh-
bours.
Gen. 5.
19.

be able to compass it; for God will avenge them, and you shall die a dangerous death: for unto Levi and Juda hath the Lord given the Sovereignty, and unto me and Dan and Joseph hath he granted to be Princes with them. Wherefore I charge you, hear Levi, for he shall know the law of the Lord, and deal forth judgement, and offer sacrifices for all Israel, till the full time of Christ the chief Priest, because the Lord hath spoken it. I charge you by the God of Heaven, that every of you do deal faithfully with his neighbour; and stick unto Levi in humbleness of heart, that ye may receive blessing at his mouth; for he shall bless Israel and Juda. God hath chosen Juda to be the King of all people, wherefore I charge you his seed, for he shall die for you in Battles both visible and invisible, and shall reign over you without end.

Ruben having given his Children the foresaid charge, and blessed them, died: Then they put him in a Coffin, and carrying him out of Egypt, buried him at Hebron, in the double Cave where his Father's slept.

The Testament of *Simeon* made to
his Children at his Death,
concerning Envy.



The heart in womans mouth, the face,
the sword, the wolf, the cap:
All these paint out the envious race,
that run to their mishap.

The Testament of S I M E O N.

The Copy of Simeon's words which he speak unto his Sons at his Death, in the hundred and twentieth year of his life in the which Joseph dyed. For they came to visit him upon his death bed, and he sitting up, kissed them, saying.

Hearken, my Children, hear me your Father Simeon, whatsoever I have in my heart. I am my father Jacob's second son, and my Mother Leah named me Simeon, *Gen. 29.* because the Lord heard her prayer. I became very mighty, I went through with my doings, and was not afraid of any thing; for my heart was stout, my mind unmoveable, and my stomach undiscourageable; for hardiness is given of the highest into mens souls and bodies. In those days I envied Joseph, because my father loved him: I hardened my heart against him to kill him, because the prince of error sending forth the spirit of envy, so blinding my mind that I could not take heed to spare my father Jacob. But his God and the God of his fathers sending his Angel, did rid him out of my hands; for while I went into Sichem to carry fare for our flocks, and Ruben into Dotaim, where

Hardi-
ness of
whom it
is, *Gen.*
37.

Man pur-
poseth,
God dis-
poseth.

of Simeon.

where all our necessities were laid up in
store: our brother Juda sold him unto the
Ishmaelites: and therefore when my brother
was come again, he was sorry, for he in-
tended to have conveyed him safe again
to our Father. But I was angry with
Juda, for letting him go alive, and bare
him grudge five months after: howbeit
God letted me and restrained the working
of my hands; for my right hand was half
withered up for vii days together. Then
did I perceiue (my sons) that that befel
me for Josephs sake: whereupon I repent-
ed soon after, and besought the Lord to
restore my hand, and I would abstain
from all rancour, enuy and folly. For I
knew I had conceived a wicked thought
against the Lord, and against my Father
Jacob for my Brother Joseph's sake whom
I envied.

Envy de-
scribed.
a Blind-
eth the
mind,
b hin-
dreth
suste-
nance,
c provo-
keth
murther,
d pineth
at mens
prosperi-
ty.

Now therefore my children keep your
selues from the spirits of errour and enuy,
for enuy over-ruleth the a mind of euerp
Man, suffering b him not to eat or drink
in rest, or to do any good thing; and
is alwayes egging him to c slay the party
whom he envieth, and d pining away at
his prosperity. Two years together I
punished my soul with fasting in the fear

The Testament.

A re-
medy a-
gainst
envy.

Gen. 42.

Joseph
merciful
to his
brethren

Gen. 50.

of the Lord. For I knew that the way to deliver me from envy was the fear of the Lord. If a man fly unto the Lord, the wicked Spirit flieth from him, so as his mind becometh meek, and of spiteful he becometh pitiful, bearing no grudge towards such as love him, and so his envy ceaseth. And because my Father saw me sad, he asked me the cause of it. To whom I lied; saying, I have a pain in my Stomach, for I was sorriest of all my brothers, for that I had been the cause of Josephs selling into Egypt. And when I came unto Egypt, and was put in ward by him as a spy; then perceived I, that I was justly punished, and I was not sorry for it. But Joseph being a good man, and having Gods Spirit in him, and being full of pity and mercy, minded not to do me any harm, but loved me as well as the residue of my Brethren. Therefore my children keep your selves from all spite and envy, and walk in singleness of mind and good conscience, after the Example of your Fathers brother, that God may give you Grace, Glory and Blessedness, upon your heads as you see in him. Of all the days of his life, he did never call us in the teeth with it, but loved us as his own
Soul,

Soul, and more than his own Children,
honouring us, and giving us riches, cat-
tle and corn abundantly. You therefore
my Children, love ye one another with
a good heart, and put from you the spirit
of envy; for it maketh a Man's Soul
to grow savage, marreth his Body, breed-
eth wrath and war in his thoughts, let-
teth his Blood on fire, driveth him out of
his wits, and suffereth no reason to bear
any sway or rule. Moreover it taketh a-
way his sleep, disquieteth his mind, and
maketh his Body to tremble. For even in
sleep some spice of imagined malice gnaw-
eth him, cumbring his soul with Spi-
rits of mischief, making his body ghost-
ly; and his mind affrighted with trouble;
and appearing unto men, as it were with
a pernicious Spirit and pouring out of
poyson. Therefore was Joseph said of
face, beautiful and comely to behold, be-
cause no wicked thing dwelt in him, for
he had a countenance clear from cumbr-
ance of mind. And now my children, let
your hearts be meek before the Lord, and
walk right before man; so shall ye find
favour both with God and Man; and be-
ware that ye fall not to whoredom. For
whoredom is the mother of all naughtiness.

A sure
token of
good.
Propert-
ies of
Envy.

1 Cor-
ruption
of life.
2 Distem-
perature
of Body.
3 Small
sleep.
Gen. 39.

A token
of a qui-
et mind.

The Testament

Effects of separating a man from God, and sending
him to Babel. For I have seen in Enochs
whoredome. writings, that you and your Children shall
be corrupted with whoredom, and be Levi
Gen. 49. wrong by the sword. But they shall not
prebail against Levi, because he shall
fight the Lords battels, and take all your
tents, and very few shall be divided in
Levi and Juda, for he shall be your Cap-
tain, as my Father Jacob prophesied in
his blessings. Behold I tell you all these
things aforehand, that I may be clear
from the sin of your soules. Now if you
put from you all enviousness, and dis-
commodities of concord.
Parents teaching
not their
children
are guilt-
ty.

Commo-
dities of
concord.
neckedness, all my bones shall flourish as
a Rose in Israel, & all my flesh as a Lilly in
Jacob, & my labour shall be as the scent of
Libanus, and my holy ones shall be multi-
plied as the Cedars for ever, and their
boughs shall spread out in length for ever-
more. Then shall the seed of Canaan perish
together with all the remnant of Amalek.
Exod. 17 All the Cappadocians shall perish, and all
the Scythians shall likewise be destroyed.
Then shall the land of Cham fall, and all
the people go to wreck. Then shall the
Earth rest from trouble, and all men un-
der Heaven from war. Then shall Sem
be glorified, when the great Lord God of
Israel

Israel appeared upon Earth as a man,
to save Adam in him. Then shall the spi- John 1.
rits of error be trodden under foot, and
men shall reign over hurtful fiends; then
shall I arise again in joy, and bless the
highest in his wonderful works; for God
taking a body upon him, and eating with
men shall save men. And now my children
obey Levi; and you shall be delivered by
Juda: and advance not your selves above
these two tribes, for of them two shall the
saving health of God spring unto us. For
the Lord shall set up, of Levi the Prince
of Priests, and of Juda the King of Kings,
God and man. So shall he save all the Gen-
tiles, and the off-spring of Israel. For these
things sake I charge you to command
your children to keep these things through-
out all their generations.

the fruit
of obedi-
ence.

Gen. 49.1

A Note
for Pa-
rents.

And Simeon making an end of these
his sayings and commandments to his
children, slept with his Fathers, when as
he was of the age of an hundred and twen-
ty years. And then they laid him in a cof-
fin of wood that rotteth not, that they
might carry his bones again into Hebron,
and they conveyed him privily in the way
of the Egyptians: For the Egyptians kept
the bones of Joseph in the Kings trea-
sure,

The Testament.

sure. For their Enchanters told them that
whenever Joseph's bones were carried
away, there should be such a plague of
mist and darkness among the Egyptians,
as one brother should not know another,
nor even by torch-light, and Simeon's
children bewailed their father according to
the law of mourning, and continued in
Egypt till the day of their departing
thence under the hand of Moses. : sha

**The Testament of *Levi* made to
his Children at his Death,
concerning Priest-hood.**



*Flie Sin, be just, rage not, give light,
Ye Preachers of God's Word:
For what else sheweth Sun and Moon,
Dame Venus, Wolf, and Sword?*

The Testament of

LEVI.

The copy of Levies words, namely, which he spoke to his children concerning all the things which they should do; and which should happen unto them until the day of judgment. He was in health, when he called them unto him, for he knew before when he should die. So when they were come together he said unto them:

*Levi his
birth &
Country
Gen. 34-*

I Levi was bred and born in Charran, and afterward came to my Father into Sichem. I was at that time but young, about 20 years old, when I helped my brother Simeon revenge our Sister Dina against Hemor. Now as we were feeding of our flocks in Abelmuel, the spirit of the understanding of the Lord came upon me, and I saw all men undermining their own ways, and how unrighteousness had built her self a fortress, and wickedness sat upon the throne thereof. And I was sorry for mankind, and besought the Lord to save them; then there fell a sleep upon me, & I saw a very high mountain: It was the mountain of Aspis in Abelmuel. And behold the heavens opened, and the Angel

gel of God said unto me, Levi, come hi- Christ.
 ther, and I went from the first heaven to
 the second, and there saw the water hang-
 ing between the one and the other. And
 I saw the third heaven much brighter
 than the two: for the height thereof was
 infinite; and I said to the Angel, What
 meaneth this? And the Angel answered Christ.
 me; Marvel not at these things, for thou
 shalt see four heavens yet brighter, and
 without comparison, when thou comest
 up to them. For thou shalt stand by the
 Lord, and be his Minister, and utter his
 secrets unto men, and preach of the deliver-
 er of Israel which is to come: by thee and
 by Juda the Lord will appear to men to save
 all mankind in them. Thy life shall de-
 pend upon the Lord, by him shalt thou have
 thy fields, vineyards, fruit, gold and sil-
 ver. Therefore hearken as touching the se-
 ven heavens. The lowest is most lowering,
 because it is nearest to all the unrighteous-
 ness of men. The second hath fire, snow
 and ice, prepared by the Lords appoint-
 ment against the day of Gods rightful
 judgment. In it are the spirits of ven-
 geance for the punishing of the wicked. In
 the third are the powers of hosts ordained
 against the day of judgment, to take ven-
1.
2.
grance

The Testament

4 **And** grants upon the spirits of error and Be-
lial. In the fourth above these, are the
Saints; for in the higher places dwelleth
great glory, in the Holy of Holies above
5 all holiness. In the next unto this, are
the Angels that do serve in Gods presence,
and seek his favour in all the ignorances
6 of the wicked. They offer to the Lord
the sweet savour of a reasonable service; a
sacrifice without blood. In the other that
is under this, are the Angels that bring
answers from the Angels in Gods pre-
7 sence: In that which is above it, are the
thrones and potestates, wherein is conti-
nual offering up of hymns unto God.
Therefore whensoever the Lord looketh
upon us, all of us are moved; yea, and
even Heaven, Earth and the bottomless
deep, are moved at the sight of his great-
ness; but the children of men being witless,
shall sin and provoke the highest unto
wrath: Now therefore understand that the
8 Lord will execute judgement upon the chil-
dren of men: Because that men will still
continue in unbelief and unrighteousness;
even when the same shall cleave asunder;
the Sun be darkned, the waters dried
up, the fire quake, and all Creatures be
troubled at the fainting of the invisible
Spi-

spirit, and the spoiling of hell in the pass-
 ion of the highest is therefore shall they be
 condemned to punishment. The highest
 then hath heard thy prayer to separate thee
 from unrighteousness, and to make thee
 his son and sechant, and a minister in
 his presence, a lamp of knowledge to
 lighten Jacob thoroughly, and to be mani-
 fest among the children of Israel;
 and unto thee and thy seed shall the power
 of blessing be given, till God visit all na-
 tions in the bowels of the mercy of his
 son Joseph. Nevertheless, thy enemies
 shall lay their hands upon him to cruci-
 fice him, and for this cause his wisdom and
 understanding given unto thee, to give
 the children knowledge of him, the cause
 that if they bless him they shall be blessed,
 and they that curse him shall perish in his
 sight. And the Angel opened me the gates
 of Heaven, and I saw the holy Temple,
 and the highest sitting on the Throne of
 glory, and he said unto me; Levi, I have
 given thee the blessings of the Priesthood,
 till I come my self to dwell in the midst
 of Israel. Then the Angel brought me
 down to the earth, and gave me a shield
 and a sword, saying; Execute vengeance
 in Sechem for Dina, and I will be with
 thee,

A Mini-
 ster
 what he
 should
 be of
 himself
 not un-
 righte-
 ous.
 Mat. 5.
 End of
 the
 Priest-
 hood
 prophe-
 sied.
 Christ
 his passi-
 on pro-
 phesied.
 Mat. 26.
 Christ

The Testament

that, for God hath sent me, and at that
 Gen. 34. time I slew the sons of Hemor, as it is
 written in the tables of heaven. And I
 said unto him, Lord, I pray thee tell me the
 name, that I may call upon thee in the
 time of my trouble. And he answered, I

Christ
 our Re-
 decmer,

am an Angel which excuseth Israel, that
 he might not be stricken for ever, because
 all wicked spirits lie in wait for him. After-
 ward being waked as it were out of sleep,
 I blessed the most high, and the Angel
 that excuseth the offspring of Israel, and
 all righteous men. And when I came to
 my Father, I found an Asp of brass,
 whereupon the King took the name of Aspis
 which is hard by Geba on the right side
 of Abila. And I laid up these sayings in my
 heart, and I counselled my Father and my
 brother Ruben to perswade the sons of He-

The zeal
 of a Mi-
 nister,

Gen. 34.

mor to be circumcised, because I was ze-
 lously grieved for the alamination which
 they had wrought in Israel. For first of all
 I killed Sichem, and then Simeon killed
 Hemor, and after this came our brethren,
 who smote the City with the edge of the
 Gen. 34. sword. When my father heard of it he was
 angry, because they had received circumci-
 Gen. 49. sion, and were killed afterward, and there-
 fore he dealt otherwise with us in blessing.

For

For we sinned in doing it against his will, and he fell sick the same day. But I knew that the Lord intended evil to the Sichelmites, because they had purposed to have done the like unto Sara, as they did unto our Sister Dina? but God letted them. And they persecuted our Father Abraham (as then a stranger) and carried away his Cattel, and furthermore did beat Joblao very sore, who was born in his house. After the same manner dealt they with all other strangers, taking away their wives from them by force, and driving the men themselves out of their country. For which cause the wrath of the Lord came upon them in the end. And I said to my Father, Sir, be not offended, for God will bring the Canaanites to nothing before thee, & give their land unto thee, & unto the holy one after thee. For from henceforth Sichel shall be called the City of fools, because that as men do scorn fools, so have we scorned them for their working of folly in Israel, in taking away our sister for to defile her. Then came we into Bethel, and there when I had sacrificed threescore and ten days together, I saw the thing again as I had seen before. And I saw seven men in white rayment, saying unto me,

Up,

The manner, not the doing rebuked.

The sin of the Sichelmites, Raped Dina.

Persecuted strangers.

Gen. 12.

Ravished their Wives.

Gen. 35.

The Ministry described.

The Testament

Up, put on the Stool of Priesthood, the
 Crown of Righteousness, the Reason
 of understanding, the Robe of truth, the
Exod. 28. Breast-plate of faith, the mitre of Holiness,
Levit. 8. and the Ephod of prophesie. And so every
 of them bringing something with him, did
 put them upon me; saying, Be thou hence-
 forth the Lords Priest, thou and thy seed
 for evermore. The first of them anointed
 me with holy Oyl, and gave me the Scep-
 ter of judgment. The second washed me
 with cleane water, and fed me with bread
 and wine; that is, to wit, with the most
 holy of Holies, and clothed me with a
 glorious Robe down to the ground. The
 third did put upon me a Silken garment
 like to an Ephod. The fourth girded me
 with a girdle like to Purple. The fifth gave
 unto me an Olive bough, very full of fat-
 nels. The sixth did set the mitre of Priest-
 hood upon my head. The seventh filled my
 hands with incense, to the intent I should
 execute the office of a Priest unto the Lord.
 And he said unto me, Levi, unto thee prin-
 cipal things is thy seed appointed of God;
 namely, to be a sign of the glorious Lord
 that is to come, and he that believeth shall
 be the first. The great lot shall not fall upon
 him, the second shall be in Priesthood; and
 the

The
 three
 Blessings
 of the fa-
 mily of
Levi.
 Christ
 prophes-
 tied.

the third shall have a new name, because a King shall rise up in Juda, and renew my Priesthood according unto the figures of the Gentiles, among all nations. But the coming of him is unutterable, as who shall be the Prophet of the highest, born of our Father Abraham. All the pleasant things of Israel shall be given unto thee & to thy seed, and you shall eat all that is said to be to, and thy seed shall distribute the Lord's Table, and of them shall be high Priests, Judges, and Scribes; for in their mouth shall the holy things be kept. When I woke, I perceived that this vision was like the other, and I laid it up in my heart, and shewed it not unto any man living upon the earth. The first two days I & Juda went to our grandfather Isaac, and he blessed me according to all the sayings of the visions that I had seen, but he would not go with us unto Bethel. But when we came to Bethel, my father Jacob saw in a vision concerning me, that I should be their Priest before the Lord. And he arose in the morning, and tied all things to the Lord by me. Then came we to Hebron to dwell there, and by and by Isaac called me to expound the Law of the Lord, according as Gods angel had shewed

it

A distrib-
uting
exclu-
deth the
sole re-
ceiving
of the
Sacra-
ment.

Exod. 29.
Lev. 2, 3.

The Testament

An Exhortation for Ministers.

A Minister may be married.

Lev. 21.

He must come with a pure mind to execute Office,

Lev. 1. 2.

A comfort for godly parents. Prophecy of the destruction of Israel.

It to me, and he taught me the law of Priesthood, Sacrifices, Burnt-offerings, Firklings, Freewill offerings, and of frings for health. Every day he taught me understanding, and called upon me continually before the Lord, saying, my son give no ear to the spirit of fornication, for he will follow thee and defile the holy things by thy seed: Therefore take thee a wife in thy youth. Such an one as hath not any blemish nor uncleanness, nor is of the kindred of the Allophyres or of the Gentiles. And before thou enter into the holiest, wash, & likewise ere thou sacrificest, and also when thou hast done, offer unto the Lord the fruits of the twelve trees that are ever green, as my Father Abraham taught me to do: & the fruit of all clean beasts, and of clean fowls offer thou in sacrifice. Likewise offer up thy first born of all things, and the first fruits of thy wine, and sprinkle thy Sacrifices with Salt. Now therefore my Sons, keepe ye all the things that I command you; for whatsoever I have heard of my fathers, that have I told unto you. I am clear from all the wickedness and sin which you shall commit to the end of the world. Ye shall work wickedness against the Saviour of the world, and ye shall seduce

duces Israel; stirring up much evil against him from the Lord, and dealing wickedly with him, so that Jerusalem shall not continue, by reason of your naughtiness. The Veil of the Temple shall be rent in sunder to discover your foulness, and ye shall be scattered as prisoners amongst the Heathen, & be scorned, cursed, & trodden under foot. Nevertheless, the House which the Lord shall chuse, shall be called Jerusalem, as the Book of Enoch the righteous containeth. Therefore when I was twenty and eight years old, I took a Wife, whose name was Melcha, and she conceived and bare me a son, and called his name Gershon, because we were but strangers in our land: For Gershon signifieth banishment. Now I knew of him that he should not be of the chief degree. The 2d. was Caath who was born the five & thirtieth year. I saw a vision Eastward, how all the congregation stood up aloft, and therefore I called his name Caath, which signifieth the beginning of greatness and learning. The third was Merari, who was born in the five and fiftieth year of my life: And because his mother was hardly delivered of him, she called him Merari, which is as much as to say; my bitterness. And

The Realm plagued, whose Ministry is wicked

Gen. 36. Levi his progeny

Exod. 6.

The Testament

in the threescore and fourth year of my life was my daughter Jochebed born in Egypt, and so was I honourable among my brethren. Also my son Gershon took him a wife, which bare him Lybni and Sichmi. The sons of Caath were Amram Ythar, Hebron and Uziel, and the sons of Merari were Mehali and Muski. In the fourscore and fourteenth year of my life, Amram took unto wife my daughter Jochebed, because that he and she were born both on one day. I was eight years old when I entered into the land of Canaan, and eighteen years old when I entered into the office of priest-hood. At eight and twenty years old I took a wife, and at forty years old I entered into Egypt, and behold ye be now my childrens children in the third generation. Joseph died in the hundred and tenth year. And now my children, I warn you, fear the Lord your God with all your heart, and walk plainly in all things according to his Law. Moreover, bring up your children in learning, that they may have understanding by reading the Law of God, without ceasing all their life long. For whosoever knoweth Gods law shall be honoured; and go wheresoever he will, he shall be no stranger; also he shall have more

Levi
made
Priest at
18 years,
Married
at 28.

A note
for Pa-
rents.

Blessings
of the
learned
minister.

of Levi.

more friends than his forefathers had, and many shall be glad to serve him, and to hear the Law at his mouth. My Sons; deal rightfully upon earth, that you may find Heaven, and sow good things in your minds, that you may find them in your life; For if ye sow evil things, ye shall find and reap all manner of cumbrance and trouble. Get ye wisdom in the fear of God, for if captivity come, and Cities and Countries be destroyed, gold and silver and all possessions perish; but none can take away the wise mans wisdom, save only the blindness of ungodliness and sin. For his wisdom shall become a shield to him among his enemies, and make a strange countrey to be as his own home, and cause him to find friendship in the midst of his foes. If he reach and do such things, he shall sit with Kings, as did our brother Joseph. And truly my Children, I know by the writings of Enoch, that in the end ye shall do wickedly, laying your hands most spitefully upon the Lord, and through you, your brethren shall be confounded, and made a scornning stock to all nations. Now best our father Israel is clear from the wickedness of the High Priest, which shall lay hands upon the Saviour of the World.

Wisdom
a precious Jew-
el.

Sin blind-
eth wis-
dom.
Commo-
dities of
wisdom.

Christ his
death, &
spiteful-
ness of
the Jews
prophe-
sied.

Mat. 27.

The Testament.

The Heavens above the earth is clean, and you be the light of the heaven, as the Sun and the Moon. What shall all the heathen do, if you be overdarkened with wickedness, and bring cursedness upon your country folk, for whose sakes the light of the world is put into you, to enlighten all men withal: This light of the world shall you most wilfully steal, and teach commandments contrary to the righteousness of God. We shall purloin the Lords offering and filch away pieces of it. Before you do your sacrifices unto the Lord ye shall steal away the choicest things, and eat them disdainfully with harlots, teaching commandments of covetousness. We shall defile married woman, and inforce maidens in Jerusalem, you shall match your selves with whores and harlots, you shall take the daughters of the heathen unto wife, purifying them with unrighteous purifying, and your mingling shall be like unto Sodom & Gomorrah, and ye shall be swollen with wickedness in the Priesthood, insomuch that you shall most disdainfully and spitefully laugh the holy things to scorn, not only vaunting and boasting your selves against men, but also being puffed & swollen up with pride against the commandment

Ministers
what
they are:

The
wicked
Priest-
hood and
their mi-
tery de-
scribed.

1 Sam. 2

of Levi.

mandments of God. For this cause shall the Temple, which the Lord shall have chosen, be undoubtedly left desolate in uncleanness, and your selves become captives to all Nations, and be loathed & abhor'd among them, & receive endless shame and confusion, through God's rightful judgment; and all that you see shall shun you. And were it not for our fathers, Abraham, Isaac and Jacob, there should not one of my seed be left upon earth. Furthermore, I know by the Book of Enoch, that ye shall go astray by the space of threescore and ten weeks, and defile the Priesthood, stain the Sacrifices, destroy the Law, despise the sayings of the Prophets, cowardly persecute righteous folk, hate the godly, abhor the sayings of soothfast men, and call him Heretick that goeth about to renew the Law by the power of the highest; and in the end ye shall kill him out of hand as you think, not knowing that he shall rise again, and so shall ye receive his innocent blood unjustly upon your own heads. For his sake shall your holy places be left desolate, which you shall have defiled even by utter forswearing, and your dwelling shall not be clean, but you shall be accursed among the Heathen, and despair shall be your, till

A prophecy of their destruction

A prophecy of Christs persecution. Mark the right portraiture of the shaveling generation. Christ and his members.

The Testament

he visit you again and mercifully receive you through faith and water. And forasmuch as ye have heard of the threescore and ten weeks, hear ye also of the Priest-hood. For in every Jubile shall be Priest-hood. In the first Jubile the first anointed into the Priesthood shall be great, and talk to God, as to his Father, and his Priesthood shall be full of the fear of the Lord, and in the day of his gladness he shall rise up unto the salvation of the world. In the second Jubile, the anointed shall be conceived in the heaviness of the beloved son, and his Priesthood shall be honourable, and he shall be honourable, and he shall be glorified as amongst all men. The third Priest shall be taken up in sorrow, and the fourth shall be in grief, because the multitude of iniquities shall be laid upon him, and throughout all Israel every man shall hate his neighbour. The fifth shall be held fast in darkness, and likewise the sixth & the seventh. And in the seventh shall be such Abomination both before God and Man, as I am not able to express, howbeit that the doors thereof shall not be known. For this cause shall they be in captivity and corruption, and their land and substance shall be destroyed, but in the fifth week they shall return

Ergo,
faith and
the holy
Ghost
justifieth
and not
merits.

3.

4.

5.

6.

7.

return

return into their desolate country, and re-
new the Lords house. In the seventh week
shall come idolatrous Priests, covetous
warriours, unrighteous scribes, and filthy
abusers of men, children and beasts. After
that the Lord hath sent vengeance upon
them in the priest-hood, then will God raise
up a new Priest, unto whom all the Lords
word shall be opened; and he shall execute
true judgment upon earth many days; and
his star shall arise in Heaven. As a King
shall he shed forth the light of knowledge in
the open sunshine of the day, and he shall
be magnified over all the world, and he
received and shine as the sun upon the earth,
and drive away all darkness, and there
shall be peace upon all the earth. In his
days the Heavens shall rejoyce, the earth
shall be glad, the clouds shall be merry, the
knowledge of the Lord shall be poured out
upon the earth as the waters of the Seas,
and the Angels of Glory that are in the
Lords presence shall rejoyce in him. The
Heavens shall be opened, and out of the
temple of Glory shall Sanctification come
upon him with the Fathers voice, as
from Abraham the Father of Isaac, and
the glory of the highest, shall be spread out
upon him, and the Spirit of understanding

Christ &
his true
ministry
described

Christ
light-
neth the
world.
Baptist
of Christ
prophe-
sied.

The Testament.

No
Priest-
hood
shall suc-
ceed
Christ's
Priest-
hood of
Christ,
how be-
neficial.

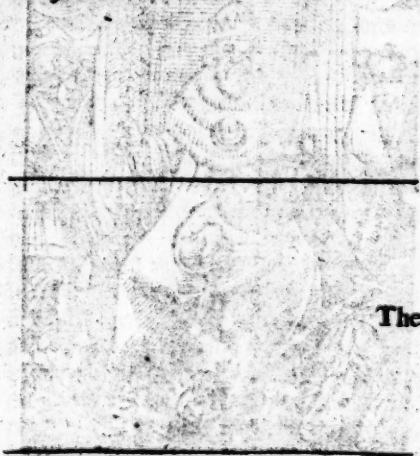
Christ
our Pro-
pitiacion
Christ
giveth
power to
his to
tread
down
Spirits.

and Sanctification shall rest upon him, whereof he shall give abundantly & mightily to his children in truth for evermore, and there shall none succeed him from generation to generation world without end. In his Priesthood all sin shall come to an end, and the unrighteous shall cease from their naughtiness: But the righteous shall rest in him, and he shall open the gates of Paradise, and stay the threatening sword against Adam; and feed the Lambs with the fruit of life, and the Spirit of holiness shall be in them. He shall bind up Belial, and give his own children, power to tread down hurtful spirits; and the Lord shall rejoyce in his children, and accept them as his beloved for evermore. Then shall Abraham, Isaac, and Jacob be glad, and then shall I and all Saints rejoyce. Now my children ye have heard all. Therefore chuse unto you either light or darkness, either the Law of the Lord, or the works of Belial; and we answered our Father, saying, We will walk before the Lord according to his Law. And my Father said, the Lord is witness, and his Angels are witnesses, and I am a witness, and you your selves are witness of the words of my mouth: And when we had answered. We will

of Levi.

will be witnesses, Levi rested with this charge given unto his children.

And stretched out his feet, and was put to his fathers, when he had lived a hundred and seven and thirty years, and they laid him in a Coffin, and buried him afterward in Hebron, beside Abraham, Isaac, and Jacob.



The

**The Testament of Juda, made to
his Children at his Death, concerning
Valiantness, Covetousness,
and Fornication.**



*Lo! here the blessed Princely State
Of Juda, suffering not his Mate:
The Scepter, Lyon, Purse and Crown,
Betoken Glory and Renown.*

The Testament of

J U D A.

The Coppy of all the sayings of Juda, which he spake unto his Children at the time of his death; when they were come together before him, he said unto them.

I was my fathers fourth son, and my mother called me Juda, saying, I thank the Lord for that he hath given me a fourth son. I was swift of foot, and painful in my youth, and obeyed my father in all things, and blessed my mother and my mothers sisters: And when I came unto mans estate, my father Jacob prayed for me; saying, Thou shalt be a King & prosperous in all things. Well, God gave me grace in all my works both abroad and at home. Upon a time I saw a hind, and ran after her, and caught her, & made good meat of her for my father. Also I out-ran the Roys, and overtook all things that were in the fields, insomuch that I caught a wild Hart, and tamed her. I plucked a Kid out of the Mouth of a Bear, and taking him by the paw overthrew him, and rent asunder all wild beasts that turned upon me, as it I had been

Juda his exhortation. The duty of children.

Valiantness of Juda. the gift of God.

3. The marvellous deed of Juda.

The Testament

- been a dog, I encountered with a wild Boar, and over running him, tare him in pieces. In Hebron a bastard Lyon leapt upon a Dog, and I catching him by the tail, hung him away by and by, and he fell asunder. In the borders of Gath, a wild Bull was feeding in the fields, and I took him by the horns, and swunged him about; and finally killed him. There came two Kings of the Canaanites armed upon our flock, and much people with them, and I alone running unto the flock, kept to King Sur, and striking up his legs, overthrew him, and so slew him. Also I killed another King named Thapshes sitting on his horse, and so scattered all their people. I overtook King Achor a Giant on horse back, shooting forward and backward, and throwing a stone of threescore pound weight upon his horse, I overthrew him and killed him, fighting two hours with Achor, at length I cleave his shield, and maimed his feet, & finally slew him. As I was pulling off his Breast-plate, behold eight of his friends assailed me, whereupon I filled my hands with stones, & slinging them at them with a sling, slew four of them, and put the other four to flight. Also our Father Jacob

cob slew the Giant Beelisa King of all the The va-
 Kings, who was mighty and huge, of the liantness
 stature of twelve cubits. By reason of Jacob,
 wherof fear fell upon them, and they left
 their fighting against us. For this cause
 my Father was careful of me, when I
 was in battel with my Brethren. He
 saw in a vision concerning me, that the
 Angel of strength followed me every
 where, to the intent I should not be over-
 come. The second handfull was a greater
 battle to us, than that which we had at
 Sichem; insomuch, that in fighting val-
 antly with my Brethren, I chased a
 thousand men, and slew of them two hun-
 dred persons and four of their Kings, and
 following after them scaled the walls of
 their City, and there slew two Kings more,
 and so we delivered Hebron, and led them
 all away as Prisoners. Then the next day
 we went to a strong, walled, & unapproach-
 able city called Areca, which threatened
 to kill us. Therefore I and Gad went to
 the east-side of the city, & Ruben and Levi
 unto the West and South side. They that
 stood upon the wall supposing there had
 been no more but Gad & I, did set fire upon
 us, while in the mean time my brother that
 lay in stake, brake out upon the other two
 sides,

The Testament

- side, and skaling the walls with ladders entered the city e're our enemies wist it, and so we won it by the Sword, and set fire upon the Tower, and burnt it up with such as were fled into it. As we returned,
10. the men of Thasie lay in wait for our prey, and took it with our children. But we followed them to Thasie and slew them and burned their City, spoiling all that was in it. And while I was at the waters
11. of Gareba, we fell upon the men of Jobel that came against us in battel, and slew and spoiled both them, and also their complices, that came to their aid from Selon, so as we gave them no respite to return again upon us. The fifth day after there came men from Machir to fetch away our prisoners, whom we met in battel, notwithstanding that they were a mighty host, and slew them befoze they could get up to the place that they come from.
12. And when we came to their City, their women tumbled down stones upon us, from the top of the hill whereon their city stood; but I and Simeon coasting to the backside of the town, got unto the higher places, and destroyed the whole city. The next day it was told us that the cities of two Kings came against us with a huge host,

host. I therefore, and Dan, taking our
 selves to be Amorrhians, and fellows
 with them, went into their City, and ta-
 king the entrances in the dead time of
 the night, did set the gates wide open to
 our brethren that came after us; by
 means whereof we destroyed them and all
 that they had, and when we had sacked the
 city, we did cast down the three Walls
 thereof. Then went we to Thamma, which
 was the refuge of all the Kings for their
 wars. Where being angry for a hurt
 that I took, I charged upon those that
 stood above me; but they threw down
 stones out of slings upon me, and shot ar-
 rows at me, and had killed me, but that my
 brother Dan releued me. Therefore we
 came running upon them in a rage, and
 put them all to flight; and they passing by
 another way, went and sued humbly un-
 to my Father, who made a Covenant
 with them, so as we did them not any
 more harm, but receiued them into league
 with us, and delivered them all their pri-
 soners. Then builded I Chamma, and my
 father builded Rhambabel. Twenty years
 old was I when this War was made,
 and the Canaanites were afraid of me,
 and my Brethren. I had much cattel, and
 my

13.

14.

The Testament

my chief herdsmen was Yeau of Ocellan,
in whose company I saw Bersa King of
Odellan, who made us a feast, and with
much intreature gave me his daughter
Berhsue to wife, which brought me forth
Er, Anan, and Silon; of which three, God
slew two childless. But Silon lived, of
whom some of you be the Children. My
Father and we, made eighteen years
peace with his Brother Esau and his chil-
dren. When the eighteen years were past
after our coming out of Mesopotamia,
in the fourtieth year of my life, Esau
our Fathers brother came upon us with
a great strong host, and was slain by
the Bow of Jacob, and conveyed away
dead unto Mount Seir. We also follow-
ed upon the Children of Esau, but his city
was very strong with high Walls, and
gates of Iron and Brass, so as we could
not enter into it, howbeit we did shut
them up within it and besieged it. Now
when they shewed not themselves abroad
in twenty days together, I put an Hel-
met upon my head, and in the sight of them
all set up a Ladder, and shaking the walls,
slew four of their noble men with a stone
of the weight of three talents. The next
day Ruben and Gad went and slew three-
score

of Juda.

score others. Then they offered peace, and we by our fathers advice receiued them into tribute. And they gaue us two hundred quarters of Corn, five hundred bates of Oyl, and a thousand and five hundred measures of wine, until we went down into Egypt. After this my Son Er married Thamar, of Mesopotamia the daughter of Aram. Now Er was a very wicked man, and doubted much of Thamar, because she was not of the Land of Canaan. Therefore the Angel of the Lord slew him the third night after his marriage, when he had not yet accompanied with her, by reason of his mothers subtlety, and so died in his naughtiness, for he was loth that he should haue had any children by her.

Er & Anan slain for not using the benefit of lawful marriage

When Anan was marriageable, I gaue Thamar unto him, and he likewise of a spite accompanied not with her, notwithstanding that he liued a full year with her, and when I threatened him, then he accompanied with her, but yet by his mothers commandment he let his seed fall upon the ground, and so also he died in his wickedness. I minded to haue giuen her unto Sylon also, but my wife Bethsue would not suffer me. For she spied Thamar be-

The Testament

cause she was not of the daughters of Canaan, as her self was. Now I know the offspring of Canaan was malicious, but yet did youthful fancy blind my heart. And as I beheld her pouring out wine, I was deceived with drunkenness, and fell in love with her.

Fornication a fruit of drunkenness.

Upon a time while I was away, she married Sylon to a woman of Canaan: which her deed when I understood, I cursed her in the bitterness of my soul, and so she died in the wickedness of her song.

An intolerable custom of the Amorites. Apparel, Beauty & wine provoketh Whoredom. At twenty years after these things, as I went to shear my sheep, Thamar decking her self like a Bride, sat her down at the gate of the City: for it was the custom of the Amorites, that their Brides do let themselves forth at the gates of their Cities, by the space of 7 days together, to be abused by fornication. I therefore being drunken with the waters of Horek, knew her not, by reason of wine, inasmuch that her beauty together with the attire in decking of her self deceived me, and thereupon turning aside unto her, I said, Shall I come in unto thee: and she answered, what wilt thou give me? and I gave her my staff, and my Girdle, and the Crown of my Kingdom. Upon my companying with her

Fornication is chargeable.

her, she conceived: afterwards, I not
 knowing my self to have been the over-
 thereof, would have put her to death for it;
 but she having kept my pledges in store,
 shamed me with them: and when I had
 heard my own words of her in secret, ^{Happy} are those
 which I had spoken to her when I lay ^{that can}
 with her in my drunkenness, I could not ^{cease}
 put her to death because it was of the ^{from do-}
 Lords doings, but I touched her not any ^{ing it}
 more to my dying day. For when I had
 done this abomination in Israel, lest she
 might work wiles with me, I said I
 would fetch my pledges again of her: but
 when I enquired for her, the Townsmen
 said there was no bride in the City because
 she came from another place, and had sat
 there but a little while, and she departed;
 no man knew of my going in unto her.
 Afterward we came into Egypt to Joseph
 because of the dearth. Six and forty years
 old was I when we came hither, and three-
 score and thirteen years have I lived here.
 And now my Sons, hear me your Father,
 in all things that I charge you with:
 all, and keep you all my sayings, in doing
 all manner of Righteousness before the
 Lord, and in obeying the Command-
 ments of the Lord God, and walk not

The Testament

It is sin-
ful to a-
ny man
to glory
in his fe-
licity.
See what
it is to
upbraid
men
wich
their vice

Chil-
dren that
marry
without
consent
of pa-
rents
plagued

after your own lusts, nor after conceits
of your own minds, in the pride of
your hearts, neither glory in the works
of the strength of your youth, because it is
sinful in the sight of the Lord. For inas-
much as I gloried in my Battles, and
upbraided my brother Ruben with Bilha
my Fathers Wife, because no face of any
beautiful Woman had yet deceived me,
therefore the Spirit of fondness, and forni-
cation fell upon me, so that I was over-
taken both in Bethsue the Canaanite, and
in Thamar the wife of my own sons. And
I said unto my Father-in-Law, I have
made my Father pyby to the matter,
and therefore I will take the Daughter
to my Wife. Whereupon he shewd me an
infinite Mass of Gold in his Daughters
behalf (for he was a King) and decking
her with Gold & Pearl willed her to pour
out wine to us at the Supper. The beauty
of the woman, and the wine together dayled
mine eyes, and voluptuousness did so dar-
ken mine understanding, that I fell in
love with her, and brake the command-
ment of God, and of my Fathers, and took
her to wife. According to the intent of my
heart, the Lord paid me home for it: for
I had no joy of the children that I had by
her,

her. Now therefore my Children be not
drunken with Wine, for Wine turneth
a Man's understanding away from the
truth, and kindles in him the fire of lust,
leading his eyes into error, in so much as
Wine is a servant of the spirit of lechery,
so further the feeding of the mind with
voluptuousness, and so these twain be-
come a man of all power. For if a Man
drink wine till he be drunken, he tradeth
his mind unto the filthy thoughts of Le-
chery, and kindleth the Body to carnal
copulation. And if desired passion serve,
it is wrought without shame. With
a thing is Wine, my sons, for a drunken
man is ashamed of nothing. Behold, it
made both me and Thamar do amiss, so as
I blushed not at the multitude in the Ci-
ty, but went aside unto her in the sight of
all men, and committing a great sin in
discovering the unclean privities of my
own sons. Through drinking Wine I
was not ashamed to break God's Com-
mandment, in taking a Woman of Ca-
naan to Wife. Wherefore, my sons, he
that drinketh Wine had need of discretion,
and the discretion that every man ought
to use in drinkeing of Wine is, that he be
ashamed to over-drink himself. For if he

Discom-
modities
of wine.
Blind-
eth un-
derstand-
ing.
A servant
of leche-
ry.
Fruit of
drunken-
ness. A
drunken
man is
shame-
less.
Example
ought to
be drunk
wine.

The Testament

And he that bound, he forgetteth his under-
 standing and cleaveth to the spirit of error,
 which causeth the drunken man to talk
 filthily, and to do wickedly, and not to be
 ashamed, but to boast of his lewdness,
 thinking it to be good. He that committeth
 whoredom is bereft of his liberty, and be-
 cometh a bond slave of lechery, and can-
 not get out of it again, after the same man-
 ner that I was made naked. For I gave
 over my staff, that is to say, the staff of
 my tribe, and my girdle, that is, my power:
 and my crown, that is, the glory of my king-
 dom. Howbeit, repenting these things,
 I forsake all wine and flesh unto mine old
 age, and was utterly unacquainted with
 all mirth. And the Angel of God shewed
 me, that women should from time to time
 overmaster all men, as well kings as
 captives, and bereave great men of their
 glory. For the poverty of a poor man is
 a greater fence to him than is the strength
 of a mighty man. Therefore my children,
 keep measure in drinking, for there are
 in it four noisom spirits, that is to wit,
 of concupiscence, of heart-burning, of le-
 chery, and filthy gain. If ye drink wine
 merrily in the fear of the Lord with
 shamefastness, ye shall live: But if ye
 drink

Four noi-
 som spi-
 rits fol-
 lowdrun-
 kenness.
 1. Concu-
 piscence.
 2. Heart-
 burning.
 3. Lech-
 ery.
 4. Cove-
 tousness.

of Juda.

Drinke without regard of shame and fear of
 God, when cometh it to drunkenness, and
 dishonour, I denie it. And if ye drinke
 none at all, I denie that ye not sin, neither
 in flanderous words, nor in quarrelling,
 nor in railing, nor in breach of Gods com-
 mandments; neither shall ye perish be-
 fore your time. For I will disclose the
 secrets of God and Man unto Strangers,
 like as I: he betrayed the secrets of God
 and of my Father Jacob to Bethsue the
 Cananite, which God hath forbidden
 to be disclosed. And I will be a cause of
 War and Sedition. Moreover I charge
 you my sons that ye love not money, nor
 look upon the beauty of women, for mo-
 ney and womanly beauty made me to over-
 shoot my self in Bethsue the Cananite.
 And I am sure that these two things shall
 corrupt mine offspring, and mar the wife-
 men of my lineage, and hurt the King-
 dom of Juda, which God hath given me
 for obeying my Father. For I never re-
 pined at my Father Jacob's command-
 ments, but did whatsoever he willed me.
 And Abraham the Father of my Fathers
 blessed me to fight for Israel, & so did Isaac
 bless me likewise: and I know that the
 Kingdom shall stand by me, but I have

Absti-
 nence
 from
 Wine
 what
 Commo-
 dity it
 hath
 1. It flan-
 dereth
 not.
 2. It quar-
 relleth
 not, nor
 railleth.
 3. It brea-
 keth not
 the com-
 mand-
 ments.
 4. It pe-
 rissheth
 not be-
 fore the
 time.

Obedi-
 ence to
 Parents
 how pro-
 fitable.

The Testament

read in the Books of Enoch the righteous
 that ye shall work wickedness in the lat-
 ter days. Therefore my Children keep
 your selves from Lechery and Covetous-
 ness, and give ear unto your Father Juda:
 for those things withdraw men from God's
 Law, and blind the understanding of their
 minds, and teach them (a) pride, neither
 suffer they any man to shew mercy (b)
 to his neighbour; they bereave his soul (c)
 of all good things, & hold it down in pains
 and sorrows, also they disappoint him of
 his rest and sleep (d) and consume his flesh.
 Finally, (e) they hinder Gods sacrifices,
 neglect his blessings, disobey the speak-
 ing of the Prophets, and are offended
 at the words of Godliness: for these two
 passions are contrary to the Command-
 ments of God. He that serveth them can-
 not obey God, because they dayle Mene-
 munda, and walk abroad as well a nights
 as of days. My Children, covetousness
 leadeth men to Idolatry. For through
 doting upon Money, he calleth them gods
 which are not, and compellerh the infected
 party to grow more vilely out of kind.
 For Monies sake I lost my children, and
 had not the penance of the first, and the
 humbling of my soul, and had not the pray-
 ers

The dis-
 commo-
 dities of
 covetous-
 ness.
 a Full of
 pride.
 b Merciless.
 c Disqui-
 ets the
 soul.
 d Con-
 sumes the
 body.
 e Con-
 temns
 Gods ho-
 ly word.
 The Co-
 vetous &
 leche-
 rous can-
 not fear
 God.
 Idolatry
 the fruit
 of cove-
 tousness.

of Jude.

ers of my Father Jacob been, I had dyed
as now without Children. But the God
of my Fathers being merciful, and full
of pity and compassion, knew that I sinned
through ignorance. For the Prince of er-
rour had blinded me, and I over-
saw not my self as a fleshy man, and being corrup-
ted with sin, knew not mine own in-
firmity, but thought my self to be invinci-
ble: Know ye therefore, my Sons, that
two Spirits do waite upon a Man; that
is, to wit, the Spirit of Truth, and the
Spirit of Errour, and in the midst be-
tween them is set the Spirit of Under-
standing of the mind, whose Property is
to incline which way it listeth: the things
that belong both to Truth and Untruth,
are written in the breast of man, and God
knoweth every whit of it, and none of all
mens wilkes can be hidde at any time
from him, because all the privities and se-
crets of Mens hearts are written before
the Lord, and the Spirit of truth beareth
witness of all things, and accuseth all, and
he that sinneth hath a burning in his heart,
and cannot lift up his face to his Judge.
And now my Children, love ye Levi: that
ye may abide, and exalt not your selves
above him, lest ye perish. The Lord
bath

Two Spi-
rits waite
upon a
man.

The Testament

a In respect that heavenly things are better than earthly, not in external rule and government.

b Ergo iure divino, the Pope can challenge no earthly power, *c* Not in power & rule, but in the excellency of the office appertaining to God.

Tyrants & wicked men described and prophesied,

hath given unto him the Kingdom, and unto him the Priesthood, and hath put the Kingdom *(a)* under the Priesthood. Unto Levi is given the Priesthood, and unto Juda the Kingdom, and God hath put the Kingdom under the Priesthood. Unto me he hath given the things that are upon the Earth, and unto *(b)* him the things that are in Heaven. As far as the Heaven surmounteth the Earth, so far doth *(c)* the Priesthood surmount the Kingdom that is upon the Earth. For the Lord hath chosen him above me to approach unto him, and to eat of his Table, and to take the sucklings of the Children of Israel, and thou shalt be as a Sea to him. For like as in the Sea both the righteous and unrighteous are in danger, and the one for are caught Prisoners, and the other for are enriched: even so shall all kind of men be hazarded in thee, some sinking in misery, and other some floating in prosperity. For in thee shalt reign great whales which shall swallow up men as fishes, and bring free mens sons and daughters in bondage. They shall take away Mens Houses, Lands, Cattel, and Money by force, and wrongfully they shall feed Ravens, and other greedy Fowls with many

many folke flesh, and they shall prosper
and flourish in naughtiness, and he shall
fall through subtillties, and there shall
be false shepherds like lions, which
shall persecute all Righteous Men. But
the Lord shall let them together by the
rings among themselves, and there shall
be continual wars in Israel, and my
Kingdom shall be hit up in strangers,
till the Saviour of Israel come, then till
the coming of the God of Righteousness,
that Jacob, and all Nations may rest in
Peace, and he shall maintain my King-
dom in Peace for ever. For the Lord
hath sworn to me, that the Kingdom of
me, and of my Seed, shall never fail
world without end. But I am very sorry
my Children for the filthiness, and
Treachery, and Idolatry, which ye shall
work against the Kingdom, by following
Witches and Conjurers, by bowing your
Daughters to deceitful Devils, by making
them incanters, Charmers and Strich-
pers, and by intermeddling your selves
with the abominations of the heathen, for
the which things the Lord shall bring upon
you, (a) Famine, (b) Pestilence, (c) Death
& Sword, wrathful (d) besiegement, and (e)
baying dogs, reproach (f) of friends and
foes

2803
to day
2090
280122
Mutual
discord
a plague
for T
rants.
Christ
prophe-
sied.
Note this
ye that
seek af-
ter Wit-
ches for
lost
Goods:
the Mi-
sery of
Jerusa-
lem.
a Famine
& Pesti-
lence.
c Death
& Sword
d Besieg-
ment.
e Devou-
ring
Dogs
f Dayly
reproach

The Testament

1. Loss & loss, loss & (g) pain of eyes, daughter (h)
 pain of of your Children, ravishing (i) of Wives,
 eyes. Spoil of your goods, the burning (k) of your
 2. Slaugh- Temple, the desolation (l) of your Country,
 ter of children, (m) captivity of your selves among
 3. Ravish- all Nations which shall geld some of you
 ing of to make Eunuchs for their Wives; but if
 Wives. ye return to the Lord with hearty repen-
 4. Burn- tance and humility, and walk in all the
 ing of commandments of God, he will visit you
 the tem- with mercy, and lovingly deliver you from
 ple. the bondage of your enemies. After this
 5. Desola- shall rise among you a Star out of Jacob,
 tion of and a man shall spring out of my seed,
 the coun- which shall walk as the Day-sun of
 try. righteousness among the children of men,
 6. Capti- in peace, and meekness, and righteousness,
 vity. and no sin shall be found in him. The
 7. Remedy for these. heavens shall open upon him, to pour out
 8. Repen- the Spirit of blessedness upon him from
 tance. the Father, and he shall shed out the
 9. Obedi- Spirit of grace upon you, and you shall
 ence. be his Children in truth, walking in his
 first and last Commandments. This
 is the off-spring of the most high God,
 and the well-spring of Life to all flesh.
 Then shall the Scepter of my Kingdom
 shine bright, and out of your Root
 shall spring the vessel of Planting, in
 whom

of Juda. 11

whom shall grow up the Rod of righte- The
ness unto the Gentiles, to judge and most bea-
some all such as call upon him. After this venly be-
shall Abraham, Isaac and Jacob rise up nese of
again to life, and I and the Princes my Christ
brethren, shall be your Scepter in Israel : his se-
Levi first, I next, Joseph the third, cond
Benjamin the fourth, Simeon the fifth, coming.
Issachar the sixth, and so all the rest. And
the Lord hath blessed us. Levi shall be
the messenger of my presence, Simeon
the power of my glory, Ruben Heaven,
Issachar the Earth, Zabulon the Sea, Jo-
seph the Mountains, Benjamin the Ta-
bernacle, Dan the lights, Neptalim the
Dainties, Gad the Day-sun, and Aser
an Olive Tree. And there shall be one A sweet
People of the Lord, and one tongue, and comfort
there shall be no more the false spirit of for the
Belial, because he shall be cast into endless Godly
fire. They that are buried in sorrow, shall Christi-
rise in joy, and they that were poor for the an, Mat.
Lords sake, shall be made rich. 5.
They that suffered penury, shall have plenty : Note.
and they that were weak, shall be made The bles-
strong. They that died for the Lords sake sed state
shall wake up unto life, and run in Jacob : of the
yea, they shall run skipping and leaping, Elest af-
and they shall die as Eagles for joy. ter
death.

But

The Testament

But the ungodly shall be forgotten, and the sinners shall moulder, and all people shall glorify the Lord for ever. Therefore my Children, keep all the Laws of the Lord, for there is hope for all such as walk aright. A hundred and nineteen years old do I die in your sight. Let none of you bury me in costly Cloaths, nor rip my belly, for so will Rulers do; but carry me back into Hebron with you. With these words Iuda died; and his Children doing in all things as he commanded them, buried him with his Fathers in Hebron.

The Testament of *Isaac*, made to
his Children at his Death, concern-
ing a single heart.



Learn here a simple life,
Not void of pain, but strife:
The Scyth, the Spade, the Ass,
Set forth what man he was.

The

The Testament of

of ~~abraham~~ **ISSACHAR** ~~Test~~

His exhortation.
Gen. 30

The Copy of Issachar's Words.
He calling his Children about him,
said unto them, ye Children of Issachar, hear your Father, and hearken to the words of the beloved of the Lord, I am Jacobs fifth son in the trward of Mandrake. For Ruben brought Mandrakes out of the field, and Rachel meeting him took them of him: thereat Ruben wept, and at his noise my Mother Lea came out. Now the Mandrakes were sweet scented Apples, which the Land of Aram bringeth forth in high Countreies, by the Water Walkes. And Rachel said, I will not give thee these Apples, because they shall help me to Children. Now there were two of these Apples, and Lea said, both it nor suffice thee, that thou hast gotten away the Husband of my Virginity, but that thou wilt have this also: She answered, Let Jacob lye with thee to night for thy Sons Mandrakes. Lea said unto her, Do not boast nor brag: for Jacob is mine and I am the wife of his youth. And Rachel answered, How so? was he not first handfasted unto me, and served he not our Father

of Issachar.

Father fourteen years for me? what
shall I do to thee? for many are the
wiles and policies of men, and guile
goes forward upon Earth. If it had
been otherwise, thou shouldst not have
seen Jacob in the face at this day for
thou art not his wife, but were gille-
fully put to him in my stead: my fa-
ther deceived me, and conveying me
away that night, suffered me not to see
him: for had I been there, this had not
come to pass. Wherefore take the one
Pandrake, and in lieu of the other, I
grant thee him for one night: and Jacob
knew Lea, who conceiving bare me, and
called my name Issachar, because of the
hire. Then an Angel of the Lord ap-
peared unto Jacob, and said that Rachel
should bear but two Sons, because she
had forsaken the company of her hus-
band, and cholen continency: and if my
Mother Lea had not given the two Ap-
ples for his company, she should have
born eight Children, whereas by reason
of that she bare but six, Rachel two, and
because God visited her in the Pan-
drakes: for he knew that she greatly
desired to company with Jacob, for Is-
sues sake, and not for lust of pleasure:

If

for

The Testament

The godly
life of *Issa-
char*, and
his true
dealing.
An exam-
ple for
godly chil-
dren.
A pattern
of a vertu-
ous life.

for she laid up the Mandrakes, and de-
livered it unto Jacob the next day, and
therefore God heard Rachel in the
Mandrakes, because that although she
had a mind to them, yet she ate them
not, but offered them to the Priest of the
Most High, which was in those days,
and laid them up in the Lord's House.
Therefore, my Children, when I came
unto mans state, I walked with an
upright heart, and became Bailiff of
Husbandry unto my Father, and
brought them the fruits of their Lands
in their due seasons, and my Father
blessed me when he saw how I walk-
ed plainly and simply; I was no bu-
lle body in my doings; I was not
hurtful nor spiteful to my Neighbour;
I raised not upon any man, neither
dispraised I the Life of any, that walk-
ed in singleness of mind. By reason
hereof, when I was thirty years old,
I took a Wife, because labour had con-
sumed my strength. I never knew the
pleasures of a woman through wanton-
ness, but my labour made me to sleep
soundly, and my Father did alwayes
rejoyce in my simplicity. For whateber
pains I took, first of all I offered all
the

the best fruits, and the first ingored
Cattle unto the Lord by the Priest, and
then gave my Father the rest, and the
Lord doubled his benefits in my hands:
Yea, and Jacob himself perceived well,
that God wrought with my plain
dealing. For unto every poor man, and to
every man in labour, gave I of the
fruits of the earth with a single heart.
And now my children, hearken and walk
in singleness of mind, for I know that
the Lord is very well pleased with it.
The single-hearted man coveteth not
gold, undermineth not his Neighbour,
lusteth not after diversity of meats,
desireth not shift of apparel, nor height-
neth himself long time, but only hath
an eye to Gods will; and the spirits of
evill can do nothing against him. For
he cannot skill to entertain a false
woman, lest he should defile his own
mind: Wrath overmastereth not his
wit, envy melteth not his soul, neither
doth his mind run covetously upon gain.
For he leadeth an upright life, and
beholdeth all things with a single eye,
excluding all hurtfulness of worldly
error, lest he should oversee any of the
Commandments of God. Therefore my

With a
plain deal-
ing man
the Lord is
pleased.

A single
hearted
man de-
scribed;
who, and
what he is.

The Testament

Children, keep Gods Law, and hold
 fast plainness: walk on in innocency,
 and be not too inquisitive into Gods
 secrets, or of your neighbours doings,
 but love God and your neighbour, vi-
 ty the poor and weak, bow down your
 the Earth. back to Husbandry, and labour in til-
 ling of the Earth, in all manner of
 Husbandry, offering Presents to the
 Lord with thanksgiving, who blessed
 the Earth with increase, and a new
 spring of fruits, as he blessed all holy
 men from Abel, to this day; for there
 is none other portion given thee, than
 of the fatness of the Earth, whose fruits
 come by pains taking: for our Father
 Jacob blessed me with the benefits of
 the Earth, and the firstlings of fruits;
 Levi and Juda are glorified of the Lord
 among the Children of Jacob; for God
 hath planted himself in them, giving
 to the one the Priesthood, and to the
 other the Kingdom; Therefore obey ye
 them, and walk plainly as our Father Ja-
 cob did, for unto Gad it is given, to de-
 stroy the temptations of Israel. By Chil-
 dren, I know, that in the last days your
 Children shall forsake plainness, and
 cleave to covetousness, let go innocency
 and

Obedience
 and plain
 dealing
 command-
 ed.

of Issachar.

and follow lewdness, leave Gods Commandments, and flie unto Belial, giue over Husbandry, and gad after wicked devices, and therefore shall they be scattered amongst the Heathen, and become Bond-slaves to their Enemies.

A plague
for disobedience.

Wherefore warn your Children of it, that if they sin, they may return quickly to the Lord, for he is merciful, and will deliver them, and bring them home again into their own Land. I am now an hundred and two and twenty years old, and I know not any deadly sin upon me. I have not known any Woman but my Wife, neither have I committed Whoredom in the lust of my eyes. I have not drunk Wine unto drunkenness, neither have I coveted any pleasant things of my neighbours. There hath been no guile in my heart, neither hath there any lying gone out of my lips. I have been sorry with every man that was in heaviness, and given my Bread to the poor. I have not eaten my Meat alone, nor removed the bounds and buttles of Lands. I have been pitiful in the days of my life, and dealt truly in all cases. I have loved the Lord with all my

The innocency of
Issachar. A
godly pattern to follow.

Hearken
you Land-
Lords.
Learn you
wealthy of
the Earth.

The Testament, &c.

strength, and all men as my own Children. My Sons, if you also do the like, all the spirits of Behal will flee from you, and nothing that mischievous men can do against you, shall have power over you. You shall bring all wild Beasts into subjection to you, because ye have the Lord of Heaven with you, if ye walk with him in singleness of heart. And he willed them to carry his body into Hebron, and to bury him there in the grave with his Fathers. Thus he stretched out his feet and died in a good Age, having all his Limbs strong and sound, and Deft the sleep of all the World.

The Testament of Zabulon, made to
his Children at his death, concern-
ing compassion and mercy.



*The poor man at home Zabulon fed.
The stranger unknown also cloathed:
When ship did sail } but gave wit
Ged did not fail } to govern it.*

The Testament of ZABULON.

His exhortation
when it
was given,
Gen. 30.

The love of
Zabulon to-
wards Jo-
seph.

THE charge that Zabulon gave to his Children in the hundred and fourteenth year of his life, two and thirty years after the decease of Joseph, and he said unto them, Hear ye me, ye Sons of Zabulon, a good gift to my Father and Mothers. For when I was begotten, my Father was greatly increased in Sheep and Cattle, by reason of the good luck that he had through the Straked Rods, I will not, my Children, I will not, that I sinned in those days, for I considered not that I dealt wickedly through ignorance in Joseph's case: and moreover concealed it with my Brothers, from our Father, howbeit that I wept much for it in secret: for I was sore afraid of my Brothers, because they had all conspired together to kill him with the Sword, that should bewray that secret. Nevertheless when they would have killed him, I besought them most earnestly with tears, that they would not do such wickedness. For Simeon and Gad came upon Joseph to have killed him, and Joseph falling

of Babylon.

falling upon his knees, said unto them, Have pity upon me, my Brethren, have pity upon the bowels of our Father Jacob: Lay not your hands upon me to shed innocent blood; for I have not sinned against you. If I have done amiss, nurture me with chastisement, but lay not your hands upon me, for our Father Jacobs sake. Upon his saying of these words, I being moved with compassion came and wept, and my heart melted within me, and all the substance of my bowels were loosened upon my soul, and Joseph wept, and I with him, and my heart trembled, and the joynts of my body quaked, and I was not able to stand. And when he saw me weeping with him, and them coming towards him to kill him, he fled behind me, and besought them to take pity of him. Then Reuben stepping in, said: My Brethren, let us not kill him, but let us cast him into the dry Pit, that our Fathers digged and found no water in it. God suffered not any water to spring up in it, because it should be a safeguard for Joseph. And so they did till they sold him to the Ishmaelites. Thus gave I not consent to the sin against Joseph: but Simeon, Gad,

A good conscience refuseth no trial. Love between brethren is as a precious ointment. Mutual love is mutual safety.

The Testament

A figure of Gad, and the other of my brothers taking the treachery and covetousness of *Judas*, read *Matth. 27.* money for Joseph, bought shoes with it for themselves, their wives, and their children, saying; Let us not eat it, because it is the price of our Brothers blood; but let us tread and trample it under our feet, because he said he should reign over us, and we shall see what his dreams will come unto. Therefore in the Scepter of Enochs Law, it is written of him, that would not raise up seed to his Brother, I have loosed Josephs shoe, for when we came out of Egypt, the young man unbuckled Josephs shoes at the Gate, and so we worshiped Joseph, as if it had been Pharaoh; and not only worshiped him, but also knelt down before him with blushing, and so were we put to shame before the Egyptians; for afterward the Egyptians heard of all the ill that we had offered and done to Joseph. After the laying of him in the Pit, my Brothers set meat upon the Table to eat. But I mourning for Joseph, did eat no meat by the space of two days, and two nights together; neither would Iuda eat with them, but had an eye unto the Pit, because he feared lest Simeon and Gad should fly thither and kill him: When they

Juda careful for his Brother.

saw

of Zabulon.

saw I ate nothing, they set me to keep
 him till he was sold. He was in the Pit
 three days and three nights without re-
 rest, yet he was sold. Reuben hearing
 that he was sold in his absence, rent his
 garments, and wept, saying, How shall
 I look my Father Jacob in the face? and
 therewithal taking money, he ran after
 the Merchantmen; but he could not find
 them, for they had left the Kings high-
 way, and were gone away apace by by-
 lanes, and Reuben eat no meat that day.
 When therefore coming unto him, said,
 Weep not, neither be sad for the body;
 for I wot what we may say unto our
 Father Jacob: We will kill a Kid, and
 stain Josephs Coat with the blood of it,
 and say unto him, See if this be thy Sons
 Coat, or no; for when they intended to
 sell Joseph, they striped him out of our
 Fathers Coat, and put upon him an old
 Coat of a bond-servant. Simeon had got-
 ten his Coat, and would not deliver in
 us, but was minded to have cut it in
 pieces with his sword: and he was an-
 gry that he was yet alive, and that he
 had not slain him. Then all my Brethren
 rising up together, said unto him, Why
 shouldst not thou give it us, seeing that
 thou

Reuben his
 love to-
 ward Jo-
 seph.

Mark the
 wicked po-
 licy of the
 ungodly.

The Testament

Zabulon his
exhorta-
tion.

Compassi-
on is to be
shewed as
we'll to
beasts as
men.

The un-
merciful
punished,
both they
and their
children.

Fishers-
Boats first
invented
by Zabulon,
but God
gave the
wisdom,
Gen. 59.

thou only art the worker of this mischief in Israel? Whereupon he gave it them, and they did as Dan had counselled. And now my Children, I warn you, keep the Lords Commandments, be merciful to your Neighbour, and have inward compassion towards all, not only men, but also beasts. For in that respect the Lord blessed me, insomuch that when all my Brothers were sick, I escaped without sickness. For God knoweth every mans intent. Therefore my Children, have compassion in your bowels, because that as any man dealeth with his Neighbour, so will God deal with him. For the Children of my Brothers fell sick also, and died for Josephs sake, because their Fathers pitied him not, but my Children were preserved without sickness, as you know. And while I was upon the Sea Coast of Canaan, I fell to fishing for my Father Jacob; and where as many others were drowned in the Sea, I abode unhurt. I was the first that made a fisher-boat to float upon the Sea, for God gave me understanding and wisdom therein, so that I did set up a Mast in the Boat, and fastned a Sail in the midst of the wood, and roasting along

the

of Zabulon.

the shoar in it, I fished for my Fathers
household, till we came into Egypt; & for
pity sake I gave of my fishing to every
stranger that I met with, if there were
any foreigner borne, or any sick body, or
any aged person, I boiled my fish and
dressed it well according to every mans
need, and carried it to them, comforting
them, and having compassion with them.
And therefore God made me to catch
much fish in the Sea. For he that giveth
his neighbour, receiveth the things multi-
plied of the Lord. Five years did I fish,
giving to every man that I saw, and
serving all my Fathers house sufficient
ly: in harvest-time I fished, and in win-
ter-time I fed sheep with my Brothers.
Now will I tell you what I did, I saw
a miserable man in the deep of winter,
and having compassion upon him, I stole
a garment privily out of my house, and
gave it the naked man; you therefore my
Children, take pity indifferently of all
men, and shew mercy with the things
which the Lord giveth you, and deal them
abroad to all men with a good heart, and
if ye have not wherewith to succour the
needy out of hand, yet have compassion on
him with inward mercy. I know that

The singu-
lar com-
passion of
Zabulon.

Note.
Zabulon's
mercy in
giving
food.

A merciful
deed to
clothe the
naked.

my

The Testament

Inward
compassion
wanting a-
bility serv-
eth.
A rare ex-
ample of a
merciful
heart.

God dwell-
eth in a
merciful
heart.

Joseph re-
warded
good for
evil.

He that is
mindful of
injuries, is
not merci-
ful.

my hand foretolded not to give to him
that wanted, and to spend the time
with him, as much as that I have walk-
ed above seven furlongs with such one
weeping, and my heart pierced upon
him for compassion. Now therefore my
Children, have earnest and inward merc-
cy towards all that are in misery, that
God having pity upon you, may be
merciful to you likewise. For in the last
days God will send his mercy upon
the earth, and wheresoever he sheweth his
ward and hearty mercy, there will he
dwell: for look how much mercy man
sheweth to his neighbour, so much will
God shew to him again. Now when I
came down into Egypt, Joseph minded
not our evil dealing with him, but
when he saw me, it made his heart yern;
Whom look ye upon my Children? Learn
to forget the harm that is done to you:
Love ye one another, and do not one of
you think upon anothers ill dealing,
for that breaketh unity, and displeaseth
all kindred, and troubleth the mind. For
he that is mindful of harm past, hath
not the bowels of mercy. Mark the
water, and see how it washeth away the
sand when the stones and timber are re-
moy'd

not be asunder. And if a brook be made
into many streams, the earth sticketh it
up, and it cometh to nothing: and so
shall you, if you be divided among your
selves; therefore divide not yourselves
into two heads, for all things that
God hath created have but one head a-
piece. He hath given a man two shoul-
ders, two hands, and two feet; but yet
do all the members obey one head. I
know by the writings of my fathers,
that in the last days ye shall depart
from the Lord, and be divided in Israel,
following two Kings, working all
abominations, and worshiping all man-
ner of Idols, and your Enemies shall
take you Prisoners, and you shall sit
among the Heathen in all misery, tribu-
lation and sorrow of mind: & afterward
you shall remember the Lord, and repent;
and he shall turn you again: for he is
merciful, and full of compassion, and
thinketh not upon the wickedness of the
Children of men, because they be flesh, and
the Spirit of Error beguiles them in
all their doings. After this shall God
himself raise up unto you the light of
righteousness: and wholesomeness and
mercy are in his punishments. He shall
redeem

Apt simili-
tude.

An exhor-
tation to
concord.

The end of
discord is
misery.

and so
as he
shall
will

The Testament, &c.

redeem all men from the bondage of
Babel, and all the spirits of Error
shall be trodden down, and he shall turn
all Nations to the following of him,
and ye shall see God in the shape of
man; for God hath chosen Jerusalem,
and God is his name. Nevertheless
by the wickedness of your words, you
shall provoke him to wrath, and ye
shall be cast off till the time of full
finishing. And now my Children, be
not sad for my death, neither be ye
out of heart because I leave you. For
I shall rise up again among you, as
a Captain in the midst of my Tribe,
among as many as have kept the Law
of the Lord, and the Commandments of
their Father Zebulon: But as for the
wicked, God will bring everlasting fire
upon them, and destroy them for ever.
I return to my rest, as my Fathers have
done: Now fear you the Lord your
God, with all your strength all the days
of your life. As he had spoken these
words, he fell asleep, to his singular
benefit: And his Sons laid him in a
Coffin, and carried him back again in-
to Hebron, and buried him there with
his Fathers.

The state
of the
wicked at
the latter
day.

The

The Testament of Dan made to his Children at his Death, con- cerning Anger and Lying.



*The Serpent with weapon, and Dan declare,
The intent of those men that wrathful are.*

The Testament of

DAN.

THE Coppy of Dan his words, which he spake unto them in his last days ; in the hundred five and twentieth year of his life, he called his Tribe unto him, and said,

Heart and outward profession must be confociate: Lies and Anger School-masters of evil Life. Self-love thinketh himself, as good as others. Desire of prerogative inticeth to murder.

O Children of Dan, hear my sayings and gibe heed to the words of your Fathers mouth. I liked in my heart, and shewed in my whole life the thing that is good, for truth joined with right dealing pleaseeth God well. I have hated hurtful things : as lying and anger, because they teach a man all manner of naughtiness. I confess unto you my Children this day, that I was glad in my heart at the death of Joseph, that true and good man ; and rejoiced at the selling of him, because our Father loved him more than us. For the spirit of spightfulness and pride said unto me ; Thou art his Son too, as well as he. And one of the spirits of Belial wrought with me, saying, Take this sword and slay Joseph with it, and when he is dead, thy Father shall love thee. This was that spirit of spightfulness which counselled me to devour Joseph,

of Dan.

as the Leopard deuoured a Kid. But the God of our Father Jacob did not put him into my hands, nor suffer me to find him alone, that I might dispatch two Scepters in Israel by committing that wickedness. And now my Children, I tell you of a truth, that unless you keep your selues from the spirit of lying and wrath, and love truth, and long sufferance, ye shall perish. Wrath is blind, my Children, and no wrathful man looketh truth in the face, because that although they were his (a) father and mother, yet doth he hold them all his enemies: though he be his brother, yet (b) he knoweth him not: though he be the Lords (c) Prophet, yet obeyeth he him not: though he be (d) a righteous man, yet he regardeth him not: and though he be his (e) friend, yet he considereth it not. For the spirit of wrath beletteth him with the snares of errour; blinding his natural eyes, and dimming the eyes of his mind by falshood, and giuing to him a sight of his own making. And wherein bleareth he his eyes? In hatred of heart; for he giueth him a self-willed heart against his brother to spight him, and enuy him. My Sons, wrath is mischieuous; for it be-

Man purposeth, but God disposeth.

A wrathful man lively described.

a He accounteth his Parents as enemies.

b He knoweth not his brother.

c He obeyeth not the Minister.

d He regardeth not the righteous.

e He considereth not his friend.

The properties of wrath.

The Testament

cometh a Soul to the Soul, and subdueth the body to it self by over-mustering the Soul, and giveth power to the body to work all wickedness. And when the Soul hath wrought it, it justifieth the thing done, because it seeth not.

A wrathful man worketh three ways.

1. By servants.
2. By riches.
3. By himself.

Two instruments of wrath, bitter speech; violent hands.

Therefore he that is wrathful, if he be a man of might, had treble power in his anger. One, through the help and furtherance of his Servants; Another, of his riches, where through he perswadeth and overcome his unrighteousness; and a third, of the nature of his own body; which of it self worketh evil. And though he that is angry be a poor man, yet hath he his natural power doubled. For the said spirit doth always further his wickedness, by causing his deeds to be matched with lying. Wherefore consider the power of wrath how vain it is. For he is in bitter speech, and walketh at Satans right hand, that his deeds may be wrought in untrustiness and lying. For Satan doth first of all sting him by speech, and when he hath once pricked him forward, he strengtheneth him by deeds, and troubleth his understanding with bitter nips and losses, and so provoketh his mind to excel-

live

the wrath. Therefore when any man
 speaketh against you, be not moved to an-
 ger: and if he praise you as good men, be
 not puffed up, nor changed into voluptu- Remedy
against
Wrath is
forbearing
of words.
 oufulness and fierceness of countenance;
 for when a man heareth a thing that dis-
 liketh him, first, it tickleth him, and sting-
 eth his mind, so that he thinks he hath
 just cause to be angry. Now therefore my
 Children, if ye fall into any loss & hin-
 drance, be not out of patience; for the spi-
 rit of impatience maketh men to lust for The effect
of Impati-
ence.
 the thing that is forgone, and to be an-
 gry for the want of it: Wear your losses
 willingly, and be not out of quiet for it;
 for unquietness engendreth anger and
 untruth: and it is evil to have a double
 face. Anger and untruth talk one to ano-
 ther, to trouble the understanding: And
 when the mind is cumbered with wil-
 dain, the Lord departeth from it, and
 Belial getteth the dominion of it. There-
 fore my Children, keep the Lords Com-
 mandments and Laws, eschew un-
 truth and hate it, that the Lord may
 dwell in you, and Belial flee from you.
 Speak every one of you the truth to his
 neighbour, that ye fall not willingly
 into incumbrance, and so shall ye be in
 quiet

The Testament

He propheseth their wickedness.

quiet, and ye shall have the God of peace,
 That shall not prebail against you. Love
 the Lord all your life long, and love ye
 one another with soothfast heart. For I
 am sure that in the latter days ye shall
 depart from the Lord, and walk in naugh-
 tiness, working the abominations of the
 Gentiles; & haunting wicked women in
 all lewdness, by the working of deceitful
 spirits in you. For I have read in Enoch,
 that Satan is your Prince; and that all
 the spirits of Fornication and Pride,
 shall ply themselves in laying snares
 for the Children of Dan, to make them
 sin before the Lord. But my Children
 stick ye unto Levi, and look upon them
 in all things. The children of Judah shall
 snatch away other mens goods like
 Lions through Covetousness. For this
 cause shall ye be led away with them
 into captivity, and there receive all
 the plagues of Egypt, and all the ma-
 lice of the Heathen: whereupon ye shall
 return to the Lord, and obtain mercy,
 and he shall bring you into his holy
 place, and proclaim peace to you. The
 Lords saving health shall spring up
 unto you out of the Tribes of Juda and
 Levi. He shall make War against Belial,
 and

A note for
 covetous-
 ness.

Repentance ob-
 taineth
 mercy.

A prophe-
 cy of Christ
 his huma-
 nity.

Christ live-
 ly describ-
 ed.

of Dan.

and give our young men the victory in revenge-
ment. He will deliver the impri-
soned souls of the Saints from Belial, and
turn your unbelieving heart to the Lord,
and give everlasting peace to such as call
upon him. The Saints shall rest in him,
and the righteous shall rejoice in the new
Jerusalem, which shall glorifie GOD for
ever. Jerusalem shall no more be wasted,
nor Israel led into captivity, because the
Lord shall be conversant among men
in the midst of it, and the holy one of
Israel shall reign over you in lowliness
and poverty, and he that believeth in
him, shall certainly reign in Heaven.
Now my Children fear the Lord, and
beware of Satan and his spirits. And
draw near to God, and to the Angel
that excuseth you, for he is the Media-
tor between God and man, to set peace
in Israel. He shall stand against the
Kingdom of the enemy, and therefore
will the enemy labour to overthrow
all that call upon the Lord: for he
knoweth that whensoever Israel decay-
eth, then shall his enemies kingdom
come to an end. But the said Angel
shall strengthen Israel, that he come not
to an evil end. At that time shall Israel

Christ our
Mediator.
Christ as-
sisteth us
in all temp-
tations.

The Testament, &c.

depart from iniquity, and the Lord shall visit such as do his will in all places of Israel, and among the Heathen his name shall be, The Saviour. Therefore my Children, keep your selves from all noisome dealing, and put from you wrath, and all untruth: Love truth and meekness, and look what you have heard of your Father, deliver it over to your Children, that the Father of Nations may receive you. For he was long-suffering, long suffering, meek, lowly, and a Teacher of Gods Law by his own works. Therefore depart from all unrighteousness, that ye may stick to the righteousness of the Lords Law, and bury ye me by my Fathers. In saying these things he killed them, and slept the sleep of the World. And his Sons buried him, laying his bones by Abraham, Isaac and Jacob. And like as Dan had prophesied to them, that they should one day neglect Gods Law, and strange themselves from the offspring and native Country of Israel, so came it to pass.

The

The Testament of *Nephtalim*, made
to his Children at his death con-
cerning goodness.



*Run Nephtalims voice, but run in peace,
Embrace his goodness and trust in his
If your state you see servants to be,
Then God will you bless, and give success.*

The

The Testament of

NEPTHALIM:

THE Cope of Neptholim's Testament concerning the things which he discoursed at the end of his time, in the hundred and two and thirtieth year of his life. At the coming of his Children together, in the seventh month, the fourth day of the month, he being yet in good health, commanded a sumptuous feast, and great cheer to be prepared. When he awoke in the morning from sleep, because he was even at death's door, he praised the Lord that had strengthened him, and began to speak to his Children in this wise.

My Children, give ear to Neptholim, hearken to your Fathers words: I was born of Bilha, and because Rachel dealt craftily in putting Bilha to Jacob in her own stead, and Bilha was delivered of me in Rachels lap; therefore was I called Neptholim. And Rachel loved me, because I was born on her lap, and she kissed me when I was a little one, saying, God let me see a Brother of thine out of mine own womb after thee. By reason whereof, Joseph was like to me in all things according to Rachels

His Birth.
Why he
was called
Nepthalim.
Why Joseph
was like
Nepthalim.

of Nephtalim.

Rachels request. Now my mother Bilha was the daughter of Rotheus, the brother of Debora, Rebecka's Nurse, and was born the self-same day that Rachel was born: for Rotheus was a Chaldean of Abraham's kindred, a worshipper of GOD, free-born, and a noble man. Howbeit for as much as he was taken prisoner, Laban bought him, and married him to a bond-woman of his, called Eve, who brought him forth a son, whom he named Zeliphas, after the name of the Castle wherein he was taken. Afterward she bare Bilha, calling her, her new hasty daughter, because she was fond of the Dug as soon as she was born. And because I was as swift of foot as a Stag, my father Jacob appointed me to run of all messenges and errands, and blessed me by the name of Stag. For as the Potter knoweth what his vessel shall contain, and tempereth his quantity of Clay thereafter: so the Lord maketh a man's body proportionable to the spirit that he will put into it, and setteth the spirit to the ability of the body, so as there is no inequality or odds betwixt them: for all the Lords creatures are made by weight, measure, and rule.

His Family

The swift-
ness of Nephtalim.
Gen. 49.

God his
wisdom in
creating us
lively set
forth.

And

The Testament

And as the Potter knoweth the use of e-
very of them to what things they be meet-
est; so the Lord knoweth the body, how far
forth it is fit for goodness, and when it be-
ginneeth in evil. For there is not any
creature, reasonable, nor unreasonable,
which the Lord knoweth not; for he hath
created all men after his own Image, and
as mans strength is, so is his work; as is
his will, so is his work: as is his forecall,
so is his doing: as is his heart, so is
his mouth: as is his eye, so is his sleep:
and as is his mind, so is his talk, either
of the Law of the Lord, or of the Law
of Belial. And look what diversity is be-
tween light and darkness, or between
sight and hearing, the same diversity
is there in man and woman. Neither
is it to be said, that there is any better-
ness in any thing, either of the face, or
of other like things. For God hath
made all things good in their order or
degree; he hath set the five wits in the
head, and knit the head to the neck, and
covered it with hair for his glory.
Moreover, he hath assigned the heart to
wisdom, the belly to the avoidance of
the stomach, the breast to health, the li-
ver to anger, the gall to bitterness, the
spleen

of Nephtalim.

spleen to laughter, the kidnies to crafti-
ness, the loins to strength, the ribs to com-
liness, the seed to lustiness, and so forth: So
my children, do all things in order, and in
the fear of God, neither do ye any thing
disorderly in scorn, or out of due season.
For thou canst not command the eye to
hear, neither canst thou do the works of
light in darkness. Therefore hast you not
to mar your doings through covetousness,
or to beguile your owne souls with fond
talk. For by holding your peace with a
clean heart, ye shall be able to keep the
will of God, and to cast away the will
of the Devil: the Sun, Moon and Stars
break not their order, neither break
you Gods Law in the order of your
doings. The Gentiles by going astray,
and by forsaking the Lord, have chang-
ed their order, and followed flocks and
fiones, and spirits of errour. But do
you not so (my Children :) know ye that
your only one God is the Lord in the
Skies, on the Earth, in the Sea & of all
Creatures, for he is the maker of them;
and be not like Sodom, which altereth
the order of her nature; likewise the
waters altered the order of their na-
ture; and they whom God cursed in
the

All things
must be
done in
time and
order.
The reason

The Testament

Neptalim
prophesi-
eth the mi-
fery of his
children.

the flood, making the earth desolate and fruitless for their sakes: My children, I say these things because I have read in the holy writings of Enoch, that you also shall depart from the Lord, and walk in all the wickedness of Sodom, and the Lord shall bring thralldom upon you, so as you shall serbe your enemies, and be pinched with all manner of tribulation and pain till God consume you every one: and when ye be made few and small, ye shall turn again, and know the Lord your God, and he shall bring you again into your own Land, according to his manifold mercy. And it shall come to pass, that when they shall be come into the Countrey of their Fathers, they shall forget the Lord again, and deal wickedly, so as the Lord shall scatter them all over the face of the whole earth, till in the mercy of the Lord, come a man that poureth out mercy and righteousness upon all men both far and near. For in the xl. year of my life upon mount Oliver, toward the east side of Jerusalem, I saw the Sun and Moon stand still, and behold Isaac my Fathers Father said to us, come hither apace and every one of you take hold

A Vision.

of Naphtalim.

hold according to his strength, for the Sun and Moon may be caught. And we came running all together, and Levi caught hold of the Sun, and Juda jumping up, caught hold of the Moon, and were both of them lifted up with them. And when as Levi became as the Sun, a certain young man delibered him twelve boughs of Palm-tree, and Juda shined as the Moon, and twelve beams or rays were under his feet, and Levi and Juda running together, beheld one another. And behold there was a Bull upon earth that had great horns, and Eagles wings upon his back, and we would have caught him, but we could not; for Joseph stepping in before us, caught him, and mounted aloft upon him. And behold, there appeared unto us an holy writing, saying, The Assyrians, Medes, Elamites, Gileathites, Chaldees, and Syrians shall hold the Scepter of Israel in thralldom: And again, a seven months after, I saw our Father Jacob standing in the Sea of Jamma, and us his Sons with him: and behold there came a Ship sailing by, full of dried flesh, without Mariner or Pilot. Upon the Ship was written, Jacob, and our Father said to us, Let us go,

The Testament

go to our ship: when we were within it there arose a sore tempest and a mighty gale of wind, & our Father who held the stern, flew away from us, and then we being tossed with a storm, were carried into the Sea, and our ship was filled with water, and weather-beaten, and torn on all sides. Then Joseph fled out of the boat, & we all were divided upon twelve boards, and Levi, and Juda was among us; so were we scattered on all coasts, and Levi being clad in sackcloth, prayed unto the Lord for us all. As soon as the tempest was allayed, the ship came quickly to land, and behold our Father Jacob came, and we rejoiced all together with one mind. I told my Father these two dreams, and he said to me, these things must be fulfilled in their time, and Israel must endure many things. Then said he further to me, I believe that Joseph is alive; for I see that the Lord doth always number him with us. And he said thou livest my Son Joseph, but yet I see thee not, neither seest thou Jacob that begat thee; truly he made us to weep at these words of his, and my bowels glowed within me, to bewray unto him that Joseph was sold, but I was afraid of my

Remorse
of Conscience
hath
veth open
confession.

of Nephtalim.

my Brothers. Behold my Sons, I have shewed you the last times, and all things that shall be done in Israel. You therefore command your children to be helpful unto Levi and Juda. For by Juda shall health and welfare spring up unto Israel, and in him shall Jacob be blessed. For by his Scepter shall God appear, and dwell among men upon earth, to save the flock of Israel, and to gather the righteous from among the Heathen. My children, if you do well, both Men and Angels shall praise and bless you, and God shall be glorified by you among the Gentiles, the Devil shall flee from you, the Beasts shall stand in awe of you, and the Angels shall receive you; for like as if a man bring up his Children well, the Child giveth and endeavourerth always to be mindful and thankful: So of good works, there is a good remembrance with God. But as for him that doth not good, him shall Men and Angels curse, and God shall be dishonoured through him among the Gentiles, and the Devil shall possess him as a peculiar Vessel and Instrument, and all Beasts shall over-master him, and the Lord shall hate him. For the Commandments

By doing well, God is glorified, men blessed, and the Devil vanquished.

The Testament, &c.

ments of the Law are of two sorts, and are fulfilled in work. For there is a time for a Man to company with his Wife, and a time to forbear her, that he may give himself to prayer. There are two Commandments which breed sin, except they be done in their due order, and so it is in the rest of the Commandments. Therefore be ye wise and skilful in the Lord, knowing the order of his Commandments, and the Laws of all things, that God may love you. Having commanded them many other such things, he prayed them to conuey his Bones to Hebron, and to bury him by his Fathers. And so eating and drinking with a merry heart, he covered his face and died. And Nephtalims Children did all things according as their Father had commanded them.

The Testament of *Gad*, made to his
Children at his death concerning
Hatred.



You that excel in Martial Feats,
Lo Gad, but GOD obey;
Lest in Gads wrath, you God offend,
And lose your hoped prey.

The Testament of

G A D.

*Gad a good
and valiant
Shepherd.*

THE Copy of Gad's Testament, & of the things that he spake to his children, in the hundred and seventh year of his life, saying, I was Jacob's seventh son, and skillful & strong in keeping of Sheep. I kept the flocks by night, and when there came any Lion, Leopard, Wolf, Bear, or other wild Beast upon our cattle, I ran to it, and killed it. Joseph also did feed sheep with us about 30 days, who being tender, fell sick by reason of overmuch heat, and went home to Hebron to his Father, whom he lodged by himself, because he loved him. And Joseph told our Father that the Sons of Bilha wasted his goods at Zilpha, and made habock of them without the knowledge of Juda and Reuben. For he knew that I had rescued a Lamb out of a Bears mouth, and killed the Bear, and that because the Lamb could not live, (which thing grieved me) we killed it also, and eat it. We told our Father of it, and our Brothers were greatly discontented with his doing, even to the day that he was sold into Egypt, and the spirit of hatred was in me, insomuch as I could not

not find in my heart to hear Joseph speak,
or see him, because he had rebuked us o-
penly, for eating the lamb without Juda.
To be short, he made our Father believe
whatsoever he told him. But now I ac-
knowledge my sin, my Children, that I
was often in mind to have killed him, for
I hated him from my heart, and I was
utterly without compassion towards him,
and the cause of this my great hatred to-
wards him, was his dreams; therefore I
would have devoured him, as an Ox eat-
eth up grails from the earth. And for that
cause I and Juda sold him to the Ishmae-
lites for 30 gilbernes, of the which we
kept away 10 privately, & shewed the other
20 to our brethren. And so covetousness
perswaded me to wish his death. But
the God of our Fathers delivered him
out of my hands, to the intent I should
not do such wickedness in Israel, & now
my Children, give ear to the words of
truth, that ye may live righteously, and
keep the Law of the highest, and not go
astray through the spirit of hatred; for
that is evil in all mens doings. What-
soever another man doth, that doth the
hater dislike and abhor. If one keep the
Law of the Lord, he praiseth it not: If

Gad hated
Joseph for
his com-
plaining to
his Father.

2. For his
dream.

14mo 2 A
1012

The Testament, &c.

one fear the Lord & deal righteously, him
 he loveth not, but dispraised the truth, he
 envieith him that ordereth his ways aright.
 he embraceth back-biting, he loveth scorn-
 fulness; & because that hatred hath blinded
 his mind, he doth to his neighbours, as we
 did to Joseph; therefore my Children keep
 your selves from hatred, because it com-
 mitteth wickedness even against the Lord;
 for it will not hear the words of Gods
 Commandment, concerning the loving of
 a mans neighbour, but anneth spiteful-
 ly against God. If a brother offend, by
 and by it blazeth him abroad, and is
 hasty to have him condemned and killed
 or punished for his offence. And if the
 offender be a servant or bondman, it ac-
 cuseth him to his master, and deviseth
 all means that may be to persecute him,
 and to put him to death if it be possible;
 for hatred worketh with spitefulness,
 and is alway sorry to hear or see men go
 forward, or prosper in well doing. For
 like as love beareth good will even to
 the dead, and wisheth them alive, and
 would (if it were possible) lay them from
 death which are condemned to dye; So
 hatred seeketh to slay the living, and dee-
 meth them unworthy of life which have
 offended

A Compa-
 nion.

offended never so lightly. For the spirit of hatred doth through canker'd frowardness of heart, work jointly with Satan in all things, even to the death and destruction of men. But the spirit of love doth through long-sufferance work with Gods Law to the welfare of men. Hatred is evil, because it abideth with lying, speaking continually against the truth, making a great ado of small matters, overshadowing the light with darkness, counting sweet to be sour, teaching unbecomings, war, wrong, & abundance of all mischief, and finally, filling the heart with devilish poison. My children, I speak these things upon experience, to the intent you should eschew hatred, & stick to godly love. Righteousness driveth out hatred, & lowliness killeth it; for a righteous & a lowly person is ashamed to do wrong, not for fear of rebuke, but for conscience sake, because God seeth his intent; he backbiteth no man, because the fear of the Highest overcometh hatred; for the fear of the Lord offendeth not, neither will do any man wrong, no not even in thought. At length I came to the knowledge of these things, when I had repented me of my dealings towards Joseph. For the

The property of Hatred.

A righteous man described.

The Testament

true repentance that is according to Gods will, mortifieth a man to obedience, cha-
seth away darkness, enlighthneth the eyes,
gibeth knowledge to the mind, and lead-
eth the soul to salvation. And whatsoever
men know not of themselves, that doth
repentance teach them. For it brought
upon me the pain of the heart; and if my
Father Jacobs prayers had not been, sure-
ly I had died out of hand; for look where-
in a man sinneth, by the same he is pu-
nished. Forasmuch therefore as my heart
was merciless toward Joseph, I suffered
Gods rigorous Justice in my heart by
the space of xi months, that the time of
my punishment might fall out even
with the time that I urged the selling
of Joseph. Now therefore my Children,
each of you love his Brothers and put
away hatred from your hearts, loving
one another in deed, word, and thought
of mind. For before my Fathers face I
spake mildly of Joseph, but behind his
back, the spirit of hatred darkned my
understanding, and tempted my mind to
kill him. Wherefore love ye one another
heartily; and if any of you offend other,
tell him of it gently, driving out the
payson of hatred, and fostering no deceit

in

Love con-
sisteth in
deed, in
word, and
mind.

in heart. And if the offender confels it, & be sorry, forgive it him; and if he deny it, strive not with him, lest he fall to swearing, & so sin double. Let no stranger hear you uttering one anothers secrets in variance, lest he turn to be your ill-willer, & work some great mischief against you: For he will talk guilefully with thee, & undermine thee to do thee a shrewd turn, taking his payson at thine own hand. Therefore if he deny it, and be ashamed of it, and hold his peace when he is rebuked, draw him not out, for in denying he repenteth him, so as he will no more offend thee, but honour thee, and fear thee, and be in quiet, but if he be unshamefaced, Envy no and abide by his naughtiness, then refer mans prosperity, it the revengement of it to God with all thy heart. If another man prosper more may be perchance than thou, be not grieved at it, but pray our profit. for him that he may have perfect prosperity. For peradventure, it may be to your own benefit. And if he be exalted more and more, envy him not, but remember that all flesh shall die, and praise God for it, who giveth good and profitable things to all men. Seek the Lords judgments, and so thy mind shall let him alone and be in quiet. Now if a man

The Testament

The poor
man how
he is rich.

A Prophecy
of Christ.

man be enriched by evil means, as Elau,
my Fathers Brother was, enby him not;
for in so doing ye controul the Lord,
who either taketh away his benefits
from the wicked, or leaveth them still
to the repentant, or else reserveth them
in the unrepentant, to their endless
punishment: For the poor man having
sufficient of all things, giveth thanks
unto the Lord, and is enriched of all
men, because men wish him no harm.
Therefore my Children, away with ha-
tred out of your hearts, and love one
another with a right meaning mind.
Also will you your Children to honour
Levi and Juda; for out of them shall the
Lord make the Saviour of Israel to
come: I know that in the end your
Children shall depart from them, and
walk in all manner of mischief, naugh-
tiness and corruption before the Lord.
And after a little pausing, he said
again; My Sons, hear me your Father,
Bury me by my Fathers: And so
plucking up his feet, he slept in peace:
And after five years, they carried him
thence, and laid him with his Fathers
in Hebron.

The

The Testament of *Aser*, made to his
children at his death, concerning
two Faces, of Vice and Virtue.



Two ways, saith *Aser*, are prepar'd,
for men, the one for joy,
The last for death. The first is best,
but this breeds, fore annoy.

The

The Testament of

A S E R.

Two
ways for
a man to
walk in.

Two
minds in
a man, of
good and
of evil.

THE Copy of Aser his Testament, & of the things that he spake to his children in the 110 year of his life, being still in health he said unto them; Ye children of Aser, hearken unto your father, and I will shew you all things that are right before the Lord. The Lord hath given 2 ways unto the sons of men, 2 minds, 2 doings, 2 places, & 2 ends; & therefore all ways may be one, yea though they be contraries, as are the ways of good & evil. Also there are 2 minds in our breasts, which do move us either to honesty, or dishonesty. Therefore if a man be led to goodness, all his doings are occupied about righteousness, and if that he do any thing amiss, by & by he repenteth him, for in as much as his mind is bent unto righteousness, he putteth away naughtiness, & out of hand amendeth his misdeeds, and correcteth the corruptions of his mind. But if his mind incline unto evil, all his doings tend unto naughtiness, in so much that he thrusteth away the good, and taketh unto him the bad, because he is under the dominion of Belial, and if he do any good thing, he turneth the

of Aſer.

the ſame unto evil. For if he begin to do any good, he bringeth the end of his doing to an evil work becauſe the treaſure of his heart is infected with the venom of a devilish and miſchievous ſpirit, & therefore the evil over-maſtereth the good in his mind, & bringeth the end of the thing to naughtineſs. Some man ſheweth compaſſion upon him that ſerveth his turn in naughtineſs, that man hath 2 faces & that deed of his is ſtark lewdneſs. Another man loveth ungraciousneſs, & he is lewd likewiſe: and although he could find in his heart to die for the compaſſion of his evil, yet it is maniſeſt that he is double-faced, and his doing is altogether ſtark naught. For his love being but lewdneſs, doth as it were cloak his evil with a good name; whereas the drift of his doings tended unto a wicked end. Another he alſo doth open wrong, pilleth, and polleth, is covetous, and pittieſh not the poor. He alſo hath a double face, and all this is ſtark naught, for in being niggardly towards his neighbour, he provoketh Gods wrath, and denieth the higheſt, in not pitying the poor. He deſpiſeth and ſpighteth the Lord which is the commander of the Law, he ſuffereth

Divers
ſorts of
double
faces.

The covetous
mans
wickedneſs
deſcribed.

The Testament

God abideth with the plain-dealer.

The preposterous judgment of the World makes not good or bad.

suffereth not the poore to rest, he defileth his own soul to make his body gay, he killeth many & pitieth few; this is the part of a double-fac'd person. Another committeth whoredom & fornication, or bereth many men pitiously with his power and riches, and yet abstaineth from meats, his fast is naught, for he doth the Commandments with an evil conscience, & that is a double-fac'd dealing, which is altogether naught. Such manner of folk are right swine and hares; for they seem to be half clean, but in very deed they be utterly unclean. You therefore, my children, become not like them, neither bear ye in one hood two faces, the one of goodness, & the other of naughtiness, but stick all only unto goodness: for in goodness doth God rest, & men like well of it: shun naughtiness and kill the Devil in your good works: for they that are double-fac'd serue not God, but their own lusts, because they seek to please Belial, and such as are like themselves. Now, though plain dealing men, and such as pretend but one face are taken for offenders at the hands of such as bear two faces, yet are they righteous before God. For many in killing wicked persons, do two works at once;

of Aſer.

ſource: namely good by evil: but indeed the whole work is good, becauſe that he which hath rooted out the evil hath deſtroyed it. Some man hating his neighbour, unmercifully blaſmeth him for his aduoutry, or theft, ſuch a one is double-fac'd, but yet is the whole work good, becauſe he followeth the Lords example, not reſpecting what ſeemeth good when it is evil indeed. Another will not make merry with Rioters, leſt he ſhould be ſtained by them, & deſile his own ſoul. This man alſo is double-fac'd, but yet is all his doings good; & he is like a Roe or a Stag, which in a common wild herd ſeem to be unclean, & yet are altogether clean, becauſe he walketh in the zeal of the Lord, ſhunning & hating thoſe whom God willet to be ſhunned in his Commandments; & ſo killeth the evil with well doing. See therefore my ſons, how there are two in all things, one againſt the other, & the one hidden under the other. Death ſucceedeth to life, ſhame to glory, night to day, and darkneſs unto light. All righteous things are under life and light; therefore doth eternal life overcome death. It is not to be ſaid that truth is untruth, righteousneſs, unrighteousneſs, or right, wrong, becauſe that as all things are under God, ſo all truth is under

Other kinds of double-fac'd men.

The Testament

After his
righteous
living.

Double
faced,
double
punished.

under light. I have practised all these things in my life, & not strayed from the truth of the Lord, but sought out the commandments of the Highest, to the uttermost of my power, and walked with one face in goodness. Take heed therefore, my children, to the Lords Commandment, & follow the truth with one single face. For they that are double faced, shall be double punished. The spirit of errour hated the man that fighteth against it. Keep the Law of the Lord, & regard not evil that seemeth good, but have an eye to the thing that is good indeed, and keep the same, returning to the Lord, in all his commandments, & resting upon him; for the ends whereat men do aim, do shew their righteousness; And know the Angels of the Lord from the Angels of Satan. For if you cleave to wicked spirits, your souls shall be tormented of the wicked Spirit whom ye serve in wicked lusts & works. But if ye quietly & chearfully acquaint your selves with the Angel of Peace, he shall comfort you in your life time. My Children, become not like the Sodomites, which knew not the Angel and perished for ever. For I am sure that you shall sin, and be delivered into the hands of your enemies, your Land shall be laid waste, &

your

of Joseph.

your selves shall be scattered into the four
corners of the earth, and be despised as
unprofitable water in your dispersing a-
broad: until the Highest do visit the earth,
eating & drinking as a man, with men,
and breaking the Serpents head in pieces
without noise. He shall save Israel & all
the Heathen by water, being God hidden
in man. Therefore tell your children these
things, that they neglect not Gods Law
written in the Tables of heaven. For the
time will come that they shall give no
credit to the Law of the Lord, & you fal-
ling into naughtiness, shall deal wick-
edly against God, giving no heed to his
Law, but unto mens commandments.
For this cause shall ye be scattered
abroad, as my Brothers Gad and Dan,
which were not acquainted with their
own Country, Tribe and Tongue. Ne-
vertheless the Lord shall gather you to-
gether again in faith, for the hope of his
mercy, for Abraham, Isaac, and Jacob's
sake. When he had so said, he command-
ed them to bury him in Hebron. And he
died, sleeping a good sleep: and after-
ward his Sons doing as he had willed
them, carried him back, and buried him
with his Fathers.

A Prophecy
of Christ
his Humi-
nity.

The

The Testament of *Joseph*, made to his
children at his death concerning
chastity and patience.



*Let Joseph teach thee,
Love and Chastity.
So shalt thou have
A long blessed life,
Void of all strife,
Even to thy grave.*

The

The Testament of

JOSEPH.

My sons and my brethren, hear ye Joseph the well beloved of Israel. My Children hear your Father: I have known in my life envy and death, with the which my brethren would have destroyed me. For they hated me, and God loved me: they would have killed me, and the God of my Fathers kept me; they put me into a Pit, and the most high brought me out again; I was sold as a bondman, and the Lord made me free, and his strong hand helped me: I was kept in hunger, and the Lord himself nourished me: I was left alone, and the Lord visited me: I was in Prison, and the Sabiour made me glad: I was fastened in Chains, and the Lord unbound me; he pleaded my cause in the accusations of the Egyptians; and not only delivered me from Envy and Deceit, but also exalted me, insomuch that Putiphar, chief Steward of Pharaoh's house did lend me lodging, where I was in jeopardy of my life, by reason of a shameless woman which inticed me to do naughtiness with her, through the flame of voluptuousness burning about her breast. I

Joseph's Afflictions.

God help-eth in distress.

The Testament

God never
forsaketh
his.

Joseph con-
stant in
temptati-
ons.

Sufferance
what it is.

A present
Medicine
in tempta-
tion.

was cast in prison for her. I was bea-
ten and mocked for her, yet the Lord
caused the Keeper of the Prison to be mo-
ved with mercy towards me. He forsak-
eth not them that fear him, neither in
darkness, neither in bonds, neither in
tribulations or necessities. God is not
ashamed as men, neither dreadeth he as
men, neither speaketh or shrinketh he
for fear, as earthly men. He is present
in all places, and in their most grievous
sorrows he comforteth his. He goeth a-
way for a season, to try the thoughts
of their mind. He found me truly in
ten temptations, and in every one I
was constant, and preserved. For suffe-
rance is a great medicine, and causeth
much goodness. How often did the Eryp-
tian threaten my death? How often was
I punished, and yet the woman called
me again? How often did she threaten
me to die because I would not have to
do with her? She said unto me, thou
shalt have governance of me, and all
that be mine, if thou wilt give thy
self unto me, and obey my desire, and
thou shalt be Lord over us. But I re-
membred the words of my Father Ja-
cob, and entering into my chamber,
made

of Joseph.

made my prayer to the Lord, and fasted
seven days: Yet I appeared unto the
Egyptian in the self-same estate of body,
as if I had lived in pleasures & delights.
For they that fast for God, receive beauty
of face. When I had Wine given un-
to me, I drank none, and fasting three
days, I took my meat daily, and gave
it to the sick and needy, and early I a-
waked unto the Lord, and wept for Mem-
phitica the Egyptian, because she was ever-
more troubling of me. She came unto
me in the night, as though she would have
visited me. And first, truly, because she
had never a Son, until which time she
feigned to take me as her Son. And I
prayed to God to send her a Son, until
which time she embraced me, as though
I had been her Son, and I perceived
not the cause. And for a conclusion, she
drew me to have done Fornication with
her: and I remembering my self, was
sorrowful to the death. And when she
was gone out, I came to my self and
sorrowed many days: For I perceived
her deceit and error. And I spake unto
her the words of the most High God, if
peradventure she might be turned away
from her pernicious concupiscence. Pa-

Not from
meat, but
from want
of fare.

A crafty
practice of
a Woman.

The Testament

Flattery
the Devil's
sweet bait.

A token of
a Zealous
heart.

Hypocrites
are of all
Religions
for lucre.

Double-
fac'd men
God ab-
horreth.

ny times as to a holy man she spake
flattering words to me, not without de-
ceit, lauding my chastity before her hus-
band, which would utterly have destroy-
ed me: both manifestly and secretly she
said unto me: Fear not my husband;
for he is perswaded of thy Chastity. For
if so be that any man shewed him of thee
and me, he would not believe it. For be-
cause of this thing, I covered me with
sackcloth, and laid me flat upon the
earth and prayed unto Almighty God
that he would deliver me from this Wo-
man of Egypt. When she could do nothing
this way, she came unto me again armed
with other reasons: that is to say, that
she would fain learn the Word of God of
me, and began to speak after this man-
ner: If thou wilt have me to forsake
mine Idols, follow my desire, and I will
perswade my Husband the Egyptian to
go from his Idolatry, and we shall walk
in the Law of thy God. I made answer
to these things: GOD will have none
to worship him with uncleanness, neither
hath he any pleasure in adulterers: and
she held her peace, desiring to fulfil her
concupiscence. And I fasted and pray-
ed, that God might deliver me from
her:

her: again at another time, she said unto me: If thou wilt not do adultery with me, I will kill my Prince, and so by the Law, I shall take thee to my Husband. When I heard that, I rent my garment, and said: Woman, I pray thee, be ashamed of these things before God, and fear God, and do thou not such an abominable thing: neither despair utterly, that thou drown not thy self in thine own evil: for if thou go about, I shall utter and declare the thoughts of thine iniquity. She fearing these things, prayed me that I would not betray her naughtiness, and so departed. Pea again, she went about to beguile me with gifts, sending unto me all things that men have need of, and she sent me meat strewed about with Inchantment. And as the Eunuch brought it in, I beheld and saw a terrible fellow giving me a sword with the dish, and I perceived that she went about to deceive me; And when he was gone I wept, and touched not that meat, nor any other of her sending, for a good while after. A day after that she came to me, and said: What is the matter that thou hast not eaten of the meat? And I

Note the
fruit of
lusts.

The Testament

Joseph did
first admo-
nish, and
not pro-
claim.

The Name
of God, and
fear of in-
famy,
pricketh
the con-
science.
Note this.

said unto her, because thou hast poisoned
it. Therefore thou shalt know that I
will not come unto Idols, but only un-
to God. Now understand therefore that
the God of my father, by his Angel hath
shewed thy mischief unto me, and I have
kept the meat to thy shame, if perchance
thou mightest repent, or learn that the
malice of wicked doers prebasseth not
against them that worship the Lord in
chastity. And I took and did eat before
her, saying: The God of my fathers, &
the Angel of Abraham shall be with me;
& then she fell down at my feet, & wept.
Then lifting her up, I exhorted her ma-
ny waies, & she promised unto me that
she would never do such iniquity after
that day. Yet because her heart was
mourning, and did burn towards me in
Adultery, with sighs coming from the
depth of her stomach, she cast down her
countenance. The Egyptian her husband
perceiving her, said, Wherefore holdest
thou down thy face? She answered, I
am even sorrowful at the heart, and he
comforted her that was not sick: yet a-
gain she entred in to me (her Husband
being without) and said: I am stran-
gled or choked; either I will break my
neck,

neck, or else drown my self, without thou wilt obey me. And perceiuing that the spirit of Belial troubled and bered her, I prayed unto the Lord my God, and said thus: Wherefore art thou bered & troubled, all blind in sin? Remember thy self; for if thou dost kill thy self, the Concubine of thy Husband called Secor, envying thee, shall beat thy Children, and destroy the memory of thee from off the earth; and she said unto me: Have done, have done; I perceive that yet thou hast some care for me; I have even enough that thou defendest my life and my children. I have good hope in time to come that I shall obtain my wished desire. And she perceived not, that for the love of my Lord God I said so, and not for her sake. Whatsoever he be that followeth the concupiscence of his most filthy and pernicious desire, is made servant unto the same, as this woman was: and if he hear any good thing in the passion wherein he is overcome, he draweth the same to his pernicious or filthy desire. I say unto you my Sons, that it was about six of the Clock when she went from me, and I fell upon my knees, praying to God all that day, with the night

The Testament

A remedy
against
tempta-
tion.

night following, and about the break of the day I rose weeping, that I might once be delivered from this Egyptian woman. Finally, she caught me fast by the garment, drawing me to have gone to bed with her. Then perceiving that she wared mad, and that violently, and with strength she held my cloaths, I let my cloaths slip from me, and fled away.

Then she complained to her Husband of me, which put me in Prison in the Kings House. The day following after I was sore beaten and cast in Prison. And when I lay bound in Fetters, this Egyptian Woman wared sick for sorrow, and hearkened how I lauded God, being in a house of darkness. For I rejoicing, with a glad voice, glorified my God, only, that by such occasion I was delivered from the Egyptian Woman. Yet she left not to stand hearkening, and said,

Note a subtil woman.

Joseph's singular Charity.

Have done, and take the offer which I put unto thee, and fulfil my desire, and I will deliver thee from thy bond, and bring thee out from the darkness; but all that could perswade me nothing, inso-much that in thought I was not inclin'd to any desire of her; For God loveth him better which fasteth in chastity,

of Joseph.

ty, being in a Prison of darkness, than him which taketh his pleasure with voluptuousness in a chamber of honor and riches. For if a man live in chastity, and desire glory (if God perceibe it to be expedient for him) he giveth it unto him as he hath done unto me. Many times, as though she had been sick, she descended unto me unlocked for, and heard the voice of my praying, and stood the more still. But when I heard her sigh, I held my peace ; for in her house she stripped her self naked, Breasts, Legs and Arms, whereby she might have kindled me into the love of her. For she was very fair, and gloriously adorned to have deceived me, but God kept me from her works.

A property
of a Harlot.

Therefore my Sons, behold what sufferance with prayer and fasting doth. And therefore if you love soberness & chastity in sufferance & humility of the heart, the Lord shall dwell in you; for he loveth sobriety : and when the most High doth dwell in a man, although he chance to fall into envy or into bondage, or slander, the Lord which dwelleth in him, will for his chastity not only deliver him, but also exalt him, and glorifie him, as he hath done me ; for he is always with him,

The commodity of
prayer and
sufferance.

The Testament

*Joseph's
lowliness
in prosper-
ity.*

him in word, in deed, and thought.
My Children ye know well how my
Father did love me, and yet I was ne-
ver the prouder thereof in my heart.
For though I was a Child, I had ever
the fear of God in my mind. When I
grew unto age I moderated my self and
honoured my brethren whom I feared.
I held my peace when I was sold, be-
cause I would not have the Ishmaelites
to know my stock and kindred, how I
was the Son of Jacob, a man of great
strength and power; Therefore have
you in your deeds the fear of God and
honour your brethren; for all men that
obserbe the Law of God are loved of
him. Then I came with the Ishmaelites
to a certain place called Indoclep, and
they demanded of me what I was; and
I said (because I would not reprove
my brethren) that I was one of their
household Slaves. Then said the chief of
them, thou art no Slave; for thy coun-
tenance doth shew thee what thou art.
And he threatned me unto the death,
yet for all that, I said again, I was
their Slave. But when we came into
Egypt, they began to strive who should
have me for money that was paid, and
they

*An amiable
counte-
nance a to-
ken of a li-
beral mind.*

of Aser. Joseph

they agreed that I should abide in Egypt with a Merchant of their faculty, untill such time as they had made their merchandise and returned again; and God gave me grace in the sight of the Merchant, that he gave me the charge of his house, and the Lord blessed him by my hand; for the Lord gave him plenty of Gold and Silber, and I was with him three months and five days: In this time passed by Memphirica the Wife of Putiphar in great glory, and she cast her eyes upon me (for the Eunuchs had shewed her of me) and she shewed her Husband of the Merchant which was made rich by the hand of a young man being an Hebrew, and she said, they had stolen him out of the Land of Canaan, therefore do now judgment upon him, and take the young man to be your Steward, and the God of the Hebrews shall bless you: for grace from Heaven is in him. Putiphar her Husband, perswaded with these words, caused the Merchant to be sent for, and said unto him, what do I hear of thee that stealest Souls out of the Land of the Hebrews in selling of Children? The Merchant fell down upon his knees, and prayed him, saying,

A covetous heart like Achan.

The Testament

ing, I beseech thee Lord, hear me :
 for I know not what thou sayest. He
 answered again, Where wast thou
 this Hebrew child? and he said, the Ish-
 maelites left him with me until they
 came this way again. When he had said
 so, Puzphar said, bring the young man
 hither, and I bring brought in, did re-
 verence to the Prince of the Eunuchs, for
 he was the third man in dignity with
 Pharaoh, and Prince of all the Eunuchs,
 & he had wife, children, and concubines.
 And when he had taken me apart, he
 said, art thou bond, or art thou free? I
 answered, bond. And he said unto me,
 Whose bond-man art thou? I answered
 him, the Ishmaelites. And he said again
 unto me, How came it to pass that thou
 wast made their bond-man? And I said,
 for they bought me in the Land of Cana-
 an; yet he did not believe me, saying;
 Truly, thou liest, and commanded me to
 be beaten. Memphis his wife spied me
 beaten at a window, and sent unto her
 husband, saying, Thy judgment is un-
 just; for thou dost punish wrongfully the
 young man that is stolen. But because I
 changed not my word, yet again was I
 beaten, and commanded to be kept at
 his

A token of
 mercy, if it
 were not
 for an ill
 end.

of Joseph.

his commandment, till such time as my
Masters came; and his Wife said unto
him; **Wherefore** do ye keep in captivity
the noble Child: it were more ains to
let him go, and to beat you. **She** would
fain have typed me in desire of sin, and
I knew nothing of this. **He** said again
to Memphitica, it is not honest among
the Egyptians to take away another
mans goods before he shew him of it. **He**
said that of the Merchant, and of me, when
I should be imprisoned. After that xxiij
days the Ishmaelites came, and they hear-
ing that Jacob my Father was heavy
for me, said unto me; **Wherefore** is it
that thou saidst thou was a bond-man,
and now we know that thou art the son
of a great man in the Land of Canaan,
and thy Father sorroweth for thee in
sackcloth? Then **I** would fain have
wept, yet **I** restrained my self for sham-
ing of my brethren, and said, **I** know it
not; for **I** am a bond-man. Then they
took council amongst themselves, whe-
ther, or to whom they might sell me,
lest **I** should be found in their hands,
for they feared Jacob lest he should
be rebenged on them: for they had
heard that he was mighty, both to God

Note a flat-
tering Wo-
man.

A good na-
ture.

and

The Testament

and man. Then said the Merchant to them, Redeem him now from the judgment of Putiphar; they hearing this, went and asked for me, saying, that they had bought me for money, and he delivered me. Memphitica spake unto her husband to buy me; for she said, I hear say they would sell him. And they sent an Eunuch to the Ishmaelites, and desired to buy me, and when he could not bargain with them, he returned and men-
ed his Lady that they asked a great price for the Child: she sent again another Eunuch, saying; although they ask two Balances of gold, see that you spare not for money, but buy the Child & bring him to me. He paid 80 golden Crowns for me, & said to his Lady that he paid 100, & I perceiving this, beto my peace lest the Eunuch should have been leached. Behold my Sons, what I have sustained, love one of you another, & with consistency, call out from among you deceitful minds; for God delighteth in the concord of brethren, & hath pleasure also in the love & choice of a proved heart. For when my brethren came out of Egypt and knew me, I gave unto them their money, and never gave

Thus the
righteous
he bought
and sold.

Concord
between
Brethren
pleaseth
God.
Joseph's
merciful
heart de-
clared.

reproach unto them; but comforted
 them; and after the death of Jacob I
 loved them more abundantly; and all
 that ever he commanded me I did very
 gladly, and they marvelled because I
 suffered not them to be troubled for a
 small cause; for all that was in my
 power I gave them. Their Children
 were reputed to me as mine own, and
 mine own Children as their Servants.
 Their life was my life, and their sor-
 row was my sorrow, and all their in-
 firmity or disease was mine; my Land
 was their Land; my counsel was the
 counsel of them, and I never exalted
 my self above them in pride for mine
 own worldly glory, but was amongst
 them as one of the least. Therefore my
 Sons, if ye walk in the Command-
 ments of the Lord, the Lord shall exalt
 you, and bless you in riches perpetual.
 And if any man will do evil to you,
 with meekness look that ye pray for
 him, and God shall deliver you from
 all evil. For behold and see, that for
 my long sufferance the Daughter of my
 Lord was given me to Wife; and there
 was given to me with her an hundred
 Talents of Gold; for God made them to

A Promise
 for them
 that pray
 for their
 Enemies.
 God pro-
 vident for
 his Elect.

The Testament

Joseph's
Dream.

Christ pro-
phesied.

sethe me; and gave me beauty, that I
should be as a flower above them that
were fair in Israel; and he kept me unto
mine age both in strength and beauty,
because I was like to Jacob in all
things. And what dreams I have seen,
my Childzen now hear. There were all
Barts feeding, and mine were divided a-
broad in the earth; also I saw how that
of Juda was a Virgin born, having a
white fflcken Robe, and of her came forth
an Immaculate Lamb: And on the
left hand of the said Lamb, was as it
were a Lion: and all Beasts made
against him, and the Lamb overcame
them; and trod them under his feet;
and in him joyed the Angels, the men,
and all the earth. These things shall
come to pass in their time, that is to
say, in the latter days. Therefore my
Sons, keep the Commandment of the
Lord, and honour Juda and Levi. For of
them to you shall spring the Lamb of
God, which by his grace shall preserve
all Gentiles and Israel. The Kingdom of
him is a Kingdom eternal, which shall
never pass. For my Kingdom shall be
ended in you, as the keeping of an Or-
chard; for after the Harvest it shall ap-
pear

of Joseph.

hear no more. I know right well, that after my death, the Egyptians shall trouble you, but God shall revenge you, and bring you to the promised Land, which he swore to Abraham, Isaac and Jacob. But carry my bones with you: for in so doing the Lord shall be in the light with you against the Egyptians, and Belial shall be in darkness with the Egyptians. Also carry with you your Mother Zilpha, and nigh unto the Valley, near unto Rachel bury her. When he had said these words, he stretched forth his feet, and slept the sleep of all the World. Then they embalmed him with Spices, putting him in a Chest in Egypt, after he had lived a hundred and ten years, who saw Ephraim's Children unto the third Generation: For unto Machir the Son of Manasse were Children born on Joseph's knees. After this, all they of Israel bewailed him, and all the Egyptians with a great mourning. For he had compassion of Egypt as of his own proper Members, and assisted them both, with his labour and counsel, and did them good at all times and seasons.

1407 10
The Testament of *Benjamin* made
to his Children at his Death
concerning a clean Mind.



Lo what true faithful Love doth mean:
all you that Lovers be:
It is in heart, and not in lust,
as you here plainly see.

The

The Testament of

BENJAMIN.

THE Copy of Benjamins words which he uttered to his Children, being of the age of 120 years; He killed them, and said: As Isaac was born in the 100 year of Abraham, so was I in the 100 year of Jacob: and because Rachel died at my birth, I sucked her Bond-woman Bala. For after that Rachel had born Joseph, she was barren 12 years. And when she had prayed to the Lord in those 12 years, she conceived and bare me; for my Father loved Rachel exceedingly, and wished to see two Sons by her; and therefore I was called Benjamin, that is to say, the Son of my days, or the Son of my sorrow, because my Mother died in the Birth of me. When I came first into Egypt, and that my Brother Joseph knew me, he said to me; What said they to my Father, when they had told me? I answered, they flained thy Coat with Blood, and bringing it to him, said; See if this be thy Sons Coat or no: And my Brother also said unto me; Truly, when the Ishmaelites took me, one of them stripping me out of my Coat, gave me a thin Shirt to put on, and lashing me with a Whip, bad me

*Benjamin
what it
signifieth*

*Joseph's
distress re-
venged by
God.*

10 The Testament

And as he went alone to hide my garment, a Lion met him, and slew him, and his partners being afraid, told me to their fellows: you therefore my children love the God of Heaven, & obey his Commandments, following that good and holy man Joseph, and let your mind be set upon goodness, as you know that mine hath been. He that hath a good mind, looketh rightly above all things. Fear God, & love your neighbours, and then although the spirit of Belial tempt you to all unrighteousness to trouble you, yet shall it not get the uppermost hand of you no more than it did of my Brother Joseph, who many folk would have killed him, and yet still God defended him: for he feared God, and loveth his neighbour cannot be wounded of the accursed spirit Belial, and he that is shielded with the fear of the Lord, is safe from harm both of Man and Beast, and cannot be overcome, because he is helped by the love of God which he hath towards his neighbour; for Joseph besought our Father Jacob to pray for my Brethren to the Lord, that he would not lay unto them charges, the mischief that they had devised against him. Whereat Jacob cry-

Temptation shall not overcome them that fear the Lord.

1440
on 1440
1440
1440

of Benjamin.

Joseph's right figure of Jesus Christ.

A good
man.
1. Over-
cometh
evil.
2. Loveth
the righte-
ous.
3. Envieth
not.
4. Praiseth
the valiant.
5. Defend-
eth him
that fear-
eth God.

The Testament

6. Admo-
nisherh the
sinner.

7. Pitieth
the poor.

The exam-
ple of a
godly man
conuerterh
sinners.

for sake the Almighty. 6. He warneth him
to return again. Whosoever hath the
Grace of the good spirit, him doth he love
as his own life. 7. He pitieth the poor,
succoureth the weak, and praiseth and ho-
noureth God. My Children, if ye have a
good mind, evil men shall stand in awe of
you, and unchristis shall for very shame be
converted to goodness. So that covetous
men shall not only depart from their
niggardliness, but also give of their
abundance to the needy. If ye be good
doers, both unclean Spirits shall flee
from you, and Beasts shall won
for fear of you. For where the regard
of good works is in the mind, there
darkness flyeth away. For if he do
wrong to any holy man, he is sorry for
it: And if a holy man receive wrong, he
pitieth the doer, and putteth it up with
silence. And if any man betray a righte-
ous soul, and the righteous pray for his
betraye, the betrayer is not a little dis-
graced, and the righteous becometh much
more notable afterward, as did my
Brother Joseph. The guileful spirit of
Belial hath no power over a good man's
mind; for the Angel of peace guideth his
soul. He looketh not affectionately upon
corruptible

The pro-
perties of a
righteous
man.

of Benjamin.

corruptible things, nor taketh together riches in the desire of voluptuousness. He is not delighted with pleasures. He giveth not his neighbour. He suffereth not himself with meat, neither wanders he in the pride of his eyes; for the Lord is his portion. He taketh no glory for giving good counsel. He passeth not how men dishonour him, neither can he skill in any fraud or guile; untruth, strife, or scandalousness; for the Lord dwelleth in him, & enlighteneth his mind, & he rejoyceth before all men in a good time. A good mind hath not two tongues, one to bless with, and another to curse with; one to slander with, and another to honour with; one of sorrow, and another of joy; one of quietness, & another of trouble; one of dissimulation, and another of truth; one of poverty, & another of riches; but it hath one only disposition pure and uncorrupt towards all. It hath no double sight or double hearing; for in all things that he doth, speaketh or seeth, he knoweth that the Lord beholdeth his heart, & therefore he cleanseth his mind, that he may not be found faulty before God and Man. But all the works of Beel are double, & utterly void of simplicity, wherefore my children, shun the

D. Joseph
ence the
Father of
Levi will
chise
1. Levi
2. Joseph
3. Sorrow
4. Sorrow
5. No
6. Trouble
7. Beel
8. Sorrow
9. Sorrow
10. Sorrow

The Testament

Disobedi-
ence, the
Father of
seven mis-
chiefs.

1. Envy.

2. Despera-
tion.

3. Sorrow.

4. Bondage.

5. Needi-
ness.

6 Trouble.

7. Desola-
tion.

An exam-
ple of *Cain*.

the naughtiness of Belial; for at the first he delighteth those that obey him, but in the end he is a snare, and the Father of seven mischiefs. For when the mind hath once conceived by Belial, it bringeth forth, first envy, secondly, desperation, thirdly, sorrow, fourthly, bondage, fifthly, neediness, sixthly, trouble, seventhly, desolation: and for that cause was Cain tormented with seven punishments by God; for in seven years together, God brought every year a new Plague upon Cain. Two hundred years he suffered, and in the nine hundred year the earth was made desolate with the Flood for his righteous Brother Abel's sake. In seven hundred years is Cain judged, and Lamech in seventy times seven; for they that are like Cain in spitefulness and hatred towards their Brethren, shall be punished with the same punishment for ever, as he was. You therefore my Children, eschew malice, envy, and hatred towards your Brethren, and cleave to goodness, and lovingness. He that hath a mind clean in love, looketh not upon a woman in way of lechery. For he hath no defiling in his heart, because the spirit of the Lord resteth in him. For as the Sun

is

of Benjamin.

is not defiled by shining upon a puddle
or dunghill, but doth rather dry up, and
drive away the stink: even so, a pure
mind scribeth against the uncleannesses
of the Earth, and overcometh it, but is
not defiled it self. And I perceiveth by the
sayings of the righteous Enoch, that there
shall be evil deeds among you: For you
shall defile your selves with the fornication
of Sodom, and perish all, save a few,
and multiply inordinate lusts in woman,
and the Reign of the Lord shall not be
among you; for he shall take it away sud-
denly. Nevertheless the Lords Temple
shall be made in our portion, and it shall
be glorious among you. For the Lord
himself shall take the Kingdom upon him,
and the 12 Tribes shall be gathered to-
gether there, & all Nations shall resort thither,
until the most High send his salu-
tion in the visitation of his only begotten.
And he shall enter into the first Temple,
and there the Lord shall suffer wrong, and
be despised, and be lifted up unto a place
of Timber. And the Veil of the Temple
shall be rent asunder, and the Spirit
of the Lord shall come down upon the
Gentiles, poured out as fire; and rising
up from the grave he shall ascend from

An apt si-
militude
to a mind
resisting
sins.

A Prophe-
cy of the
nativity of
Christ.

A Prophe-
cy of his pas-
sion, Mat. 27.

Of the
coming of
the holy
spirit.
Of his As-
cension.

Earth

The Testament

Earth to Heaven. He shall remember how base he hath been upon Earth, and how glorious he is in Heaven. When Joseph was in Egypt, I longed to see his person, and the form of his countenance, and through the prayers of my Father Jacob, I saw him awake in the day of his full and perfect shape. Now therefore my Children, know you that I shall die. Wherefore deal every of you truly and rightfully with his Neighbour, work ye justly and faithfully, and keep ye the Law and Commandment of the Lord: For that do I teach you instead of all Inheritance: And give you the same to your Children for an everlasting possession. For so did Abraham, Isaac and Jacob, they gave us all these things for an Inheritance, saying, Keep the Lords Commandments till he reveal his saving health unto all Nations, Then shall ye see Enoch, Noah, Sem, Abraham, Isaac and Jacob, sitting at his right hand with joyfulness. Then shall we rise also every of us to his own Scepter, worshipping the King of Heaven, which appeared on earth in the base shape of Man. As many as believe in him, shall rejoyce with him

at

A Prophecy of the last coming of Christ. The resurrection and judgment described.

of Benjamin.

at that time. And all these shall rise again to glory, and the residue unto shame. And the Lord shall first of all judge Israel for the unrighteousness committed against him, because they believed not in God that came in the flesh to deliver. Then shall he judge all Nations, as many as believed not in him when he appeared upon earth, & he shall reprove Israel among the chosen of the Gentiles, as he reproveth Esau in the Midianites, that seduced his brethren by fornication & idolatry, who were estranged from God, and fell away from the inheritance of the Children, because they feared not God. But if you walk in holiness before the Lord, you shall dwell in hope again in me, & all Israel shall be gathered to the Lord, and I shall no more be called a ravelling Wolf for your robberies sake, but I shall be called the Lords Workman, which giveth food unto such as do good. And in my seed shall be raised up the beloved of the Lord, whose voice shall be heard upon the earth, & he shall give new knowledge, and enlighten all Nations with light of understanding, and shall come up to save

A Prophe-
cy of the
Nativity of
Christ,

The Testament, &c.

Christ described.

Christ wipe away our sins.

Take Israel. He shall take from them as a wolf, and give to the Synagogue of the Gentiles, and continue in the Synagogue of the Gentiles to the worlds end. He shall be among their princes as musical melody in the mouths of all men, and his doings and sayings shall be written in holy books. He shall be the Lords Darling for evermore. And as concerning him, my Father Jacob taught me, saying; He shall amend the defaults of the Tribe. And when he had ended these sayings, he commanded his children to carry his bones out of Egypt, and to bury them in Hebron by his Fathers. So Benjamin died an hundred five and twenty years old, in a good age, and they put him in a Coffin, & in the fourscore and eleventh year before the departure of the Israelites out of Egypt, they and their brethren conveyed their Fathers bones privily again into the Land of Canaan; and buried him in Hebron, at the feet of his Fathers, and returned again out of the Land of Canaan, and dwelt in Egypt, till the day of their departure thence all together.

FINIS.



How these Testaments of the Twelve
Patriarchs were first found, and by
whose means they were translated
out of Greek into Latin.

These Testaments were hidden and
concealed a long time, so as the
Teachers and the Antient Interpreters
could not find them. Which thing hap-
peneth through the spightfulness of the
Jews, who by reason of the most evident,
manifest, and often Prophecies of Christ,
that are written in them, did hide them
a long while. At length the Greeks being
very narrow searchers out of Antient
Writings, sought these Testaments warily,
and got them more warily, and translated
them faithfully out of Hebrew into Greek.
Nevertheless this writing continued yet
still unknown, because there was not any
man to be found that was skilful both in
the Greek and Latin, nor any Interpreter
that might procure the translation of this
noble work, until the time of Roberts the
second, sur-named Grodthead Bishop of
Lincoln, who sent dilligent searches as far as
Greece,

Greek, to fetch him a Copy of the said writing without respect of their charges, which he bare most liberally. Therefore to continue the memories of those most lightsom Prophecies, to the strengthening of the Christian Faith, that reverend Bishop did in the year of our Lord, 1242. translate them painfully and faithfully, word for word out of Greek into *Latin* (in which two tongues he was educated very skilfull) by the help of Mr. *Nicholas Greek*, Parson of the Church of *Ditcham*, and Chaplain to the Abbot of *St. Albans*, to the intent that by that means the evident Prophecies which shine more bright than the day light, might the more gloriously come abroad to the greater confusion of the Jews, and of all Hereticks, and enemies of the Church of Christ, to whom be praise and glory for ever. Amen.

At LONDON, Printed for the
Company of Stationers. 1693.

E
n-
e
d
c
r
m
). n
t
-
c
s
w
a
i
f
T